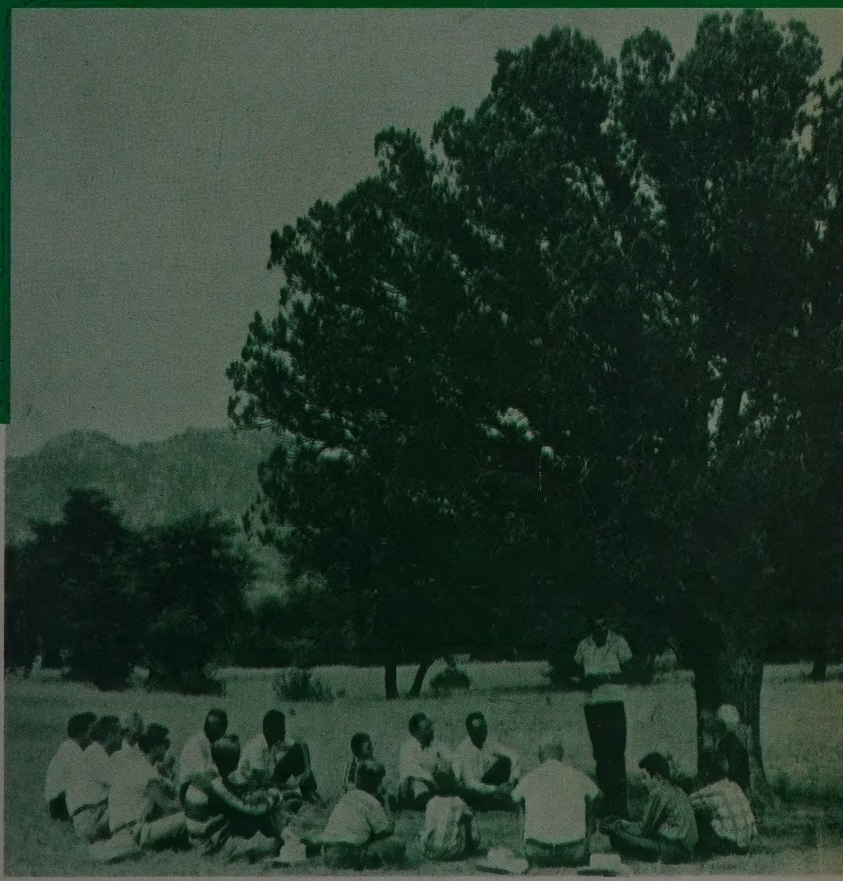
The LUTHERAN



OUTDOOR DEVOTIONS

Arizona cattlemen worship under "prayer tree" at Prescott

Vol. 43, No. 47

AUGUST 23, 1961

Free from Care

AT THE ENTRANCE to the lane that led to a neighboring vacation cottage we paused to read a sign. On it was printed the name they had chosen for the cottage.

"S-a-n-s S-o-u-c-i," my son spelled out, somewhat puzzled. "I never heard of a name like that. What does it mean?"

I explained that it was French and meant, "Without care."

WE ALL AGREED that this sounded like a good name for a vacation cottage. After all, wasn't that what vacations were for—to get away from it all, to forget cares and tensions?

Our neighbors were happy to have us visit them. As we sat on the porch and chatted, I couldn't help but notice the open Bible and the hymn book on the table. Perhaps they had been having devotions when we arrived.

WHEN WE DROVE down the lane and came to the sign again, the children took pride in their new-found French and read it in unison, "Sans Souci," and then translated it, "Without care." But I couldn't help but reflect that the cares of life aren't handled by retreating to a cottage tucked away in the woods. The Bible and the hymn book provide a more excellent way.

—ROBERT H. THURAU

The LUTHERAN *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Director. Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

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THIS WEEK . . .

● IN CASE you've had difficulty with midsummer heat recently, you may enjoy thinking about Argentina where it's now winter. It's such a big country, though, that there are extreme differences in climate, as Earl Townsend indicates in his first paragraph ("Missionland: Argentina"). He describes a trip north to Posadas, where Lutherans engage in frontier mission work.

● FLORIDA is popular summer or winter, especially for people over 65 who move there at retirement time. Numerous homes for elderly people are being sponsored by churches. Pastor John C. Cooper of Faith Church, Tampa, describes two homes in St. Petersburg. These self-supporting homes are something fairly new but rapidly increasing. See "Stay out till you're 65."

● EUROPE isn't getting as many American tourists this summer as last year, but its own people are taking more vacation trips than ever before. Churches are responding by making it easy for tourists to find Sunday church services. "Church for vacationers" (prepared from news reports by Staff Editor Huldschiner) tells about this.

● DR. BROWN is venturing into prediction in the "Worship Notebook" in the next few weeks, offering opinions about "the future of the liturgy." If you have your own ideas of the shape of things to come, let us hear them.

● WE SAVED five books on one important subject, the relation of Protestants and Roman Catholics, with the idea of having them reviewed by one person, and were fortunate in securing Dr. Martin Heinecken of the Philadelphia Seminary faculty to write about them. You will find the result in "Books" this week, and we hope the review will encourage you to try reading one or all five.

THE CHURCH IN THE NEWS

State aid hazardous

Mission agencies should steer clear of government aid for their programs of social work in Asia and Africa, Dr. Hans W. Florin warned the Lutheran World Federation's Commission on World Mission at its Berlin meeting this month. Despite assurances that such aid was given with no strings attached, "certain quarters" would regard it as "political money" and an instrument "in waging the cold war," he said.

Dr. Florin, assistant director of CWM, pointed out that the close connections between European Lutheran churches and their governments might facilitate charges the churches promote neo-colonialism.

The Christian reply to materialism and communism must be "the Christian man who is doing his duty in obedience to God and in responsibility to his neighbor," Bishop Heinrich Meyer of Luebeck told the group. "We forget too easily that there is a church in China, in Soviet Russia, in Hungary and in other eastern countries," Bishop Meyer said. "There are people in these Communist lands to whom we must also bring the Gospel. In such areas we come not as a church triumphant, but as a suffering church, and the more it suffers the more it will be the church of Christ."

Hospital for Tanganyika

The commission approved an assistance program amounting to more than $720,000 for Asia and Africa in 1962. Largest project in which the LWF will share will be a 400-bed hospital and medical training center in Moshi, Tanganyika. Funds for the $3 million medical center will be raised by the Good Samaritan Foundation, an organization of Protestant bodies working in Tanganyika. Nearly half the total is expected to come from West German churches through their "Bread for the World" program.

The commission said the hospital would "serve a great need and make a Christian witness." The present government hospital at Moshi, with 253 beds, was described as inadequate for needs of the district and in need of renovation. The Lutheran hospital at Bumbuli, which will be continued, is being rebuilt. It now houses the program for training native medical assistants, which would be transferred to the new institution at Moshi. The Augustana Lutheran Church of the U.S. and other Lutheran bodies have extensive mission work in Tanganyika.

Conferences set

Two continental Lutheran conferences are now in the planning stage, Dr. Arne Sovik, director, told the LWF commission. An all-Asia conference originally scheduled to be held this fall in Indonesia has been postponed, but will probably be rescheduled for 1964, he said. The third All-Africa Lutheran Conference will be held in 1965.

The African meeting will have the theme, "Partnership in Missions." It will be held at Addis Ababa at the personal invitation of Emperor Haile Selassie of Ethiopia. The new LWF-sponsored radio broadcasting station in Ethiopia, which will beam programs to all parts of Africa

and Asia, will be in full operation at the time of the conference.

Dr. Sovik stressed the great need for a trained native pastorate in African and Asian countries. He praised the establishment of three LWF-sponsored theological seminaries in South Africa, Ethiopia and the Cameroons. "Plans are now developing for concentrated courses to help theological faculties help themselves, for providing textbooks, for the establishment of standards in curricula, and for instituting new courses of study," he said.

Property return asked

Property owned in the U.S. by citizens of Germany, Japan, Italy, Austria and other nations with which the U.S. was at war had been seized in 1942 by the Office of Alien Property. Some Japanese property was returned after the war, but no German property has been turned back. Most of the property of nationals of other lands has been returned.

Church spokesmen last month urged the U.S. to give back the property of Germans and Japanese. The Rev. John A. Scherzer said the U.S. was setting a poor example of respect for individual property rights (*see photo*). Dr. Thorn T. Brumbaugh, Methodist spokesman, told the House subcommittee on alien property that U.S. failure to return property "seriously handicaps the nation's Christian influence in the world."

Dr. Robert E. Van Deusen, Washington secretary for the National Lutheran Council, presented the congressional committee with an NLC resolution calling for return of the property or payment of proper compensation. "The right to private property must be strictly observed, if men are to be and remain free," the resolution said.

Wisconsin has "no confidence"

Most American Christians regard the big, energetic Lutheran Church—Missouri Synod as a citadel of theological conservatism. Next to the Southern Baptist Convention, it is the largest U.S. denomination to remain outside the National Council of Churches or other interchurch ties.

The one link with others the Missouri Synod enjoys is its membership in the Lutheran Synodical Conference, organized in 1870 as a federation of conservatives. In recent years the smaller bodies of the conference have turned against the Missouri Synod with bitter criticism of its "unionism" and liberal tendencies. Missouri has 2,400,000 members. Other Synodical Conference bodies are the Wisconsin Synod (350,000 members), the

CONGRESSMAN Peter F. Mack, chairman of House subcommittee, chats with Lutheran Pastor John A. Scherzer at hearing in Washington. Pastor was among churchmen urging return of property seized from U.S. during World War II.

Synod of Evangelical Lutheran Churches (Slovak, 20,000 members) and the Evangelical Lutheran Synod (Norwegian, 14,000 members).

Accusations have charged Missouri with "false doctrine" and "unscriptural" behavior because it has shared with other Lutherans in European relief work and ministry to military personnel. Even congregational sponsorship of Boy Scout troops or prayer at parent-teacher association meetings has been labeled "unionism."

As the Wisconsin Synod met at Milwaukee this month, President Oscar J. Nauman drove another nail into the Synodical Conference coffin. The Wisconsin Synod has "no confidence" in the Missouri Synod and doubts that any ground remains for discussion, he declared. Target of the thrust was a recent statement on the Scriptures prepared by the Missouri Synod's theological faculties, which Pastor Nauman termed "an attack on the authority of the Scriptures."

"Unchallenged authority"

The preaching of the church depends upon the "certainty of the Bible and its unchallenged authority," the Wisconsin president declared. "How could we convince the heathen that we preach truth and bring lasting peace, if we were to tell them that the Genesis stories are fables?"

Further discussion of the deteriorating relationship between Synodical Conference members was expected during the ten-day convention which started Aug. 7. Reports last month said some Wisconsin pastors were opposed to their synod's official strictness on matters of church fellowship which regards co-operation with others in missions, education or charity as condoning "false doctrine."

The Rev. Eldor Toepel of Jerusalem Church, Milwaukee, called such intolerance "indefensible." If it continued, "we shall have lost our claim to Lutheran identity, disowned the Lutheran confessions, and become a sect that is separistic in nature," he stated. Three Wisconsin Synod theologians announced last month that they were resigning to join the Missouri Synod. Two will teach at Concordia Seminary, St. Louis, and one at Concordia Seminary in Springfield, Ill.

Mexican seminary proposed

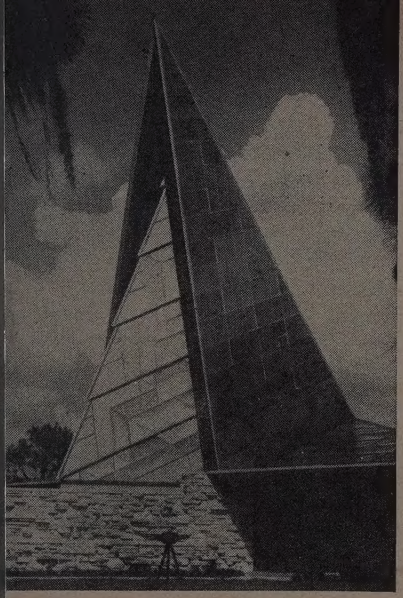
An inter-Lutheran seminary should be established in Mexico City to serve organized Lutheran churches and mission fields in the Caribbean and Central American area, a committee meeting at Bogota, Colombia, decided. Represented on the committee were the Lutheran churches of Colombia and Mexico, the Lutheran Church—Missouri Synod, The American

NOTED CHURCHMEN STRICKEN

MIDSUMMER news from Europe was laden with accounts of death or injury to renowned Lutheran personalities.

Death came on Aug. 7 to Dr. Frank N. D. Buchman, a pastor of the Ministerium of Pennsylvania who gained fame through his organization of the "Oxford Group" movement, later known as Moral Re-Armament. A full obituary starts on page 9. In Finland, Bishop Georg Olof Rosenqvist died in early July. He was a leading theologian of the Finnish Lutheran Church.

An auto accident in Denmark took the life of Mrs. Martin Niemoeller, wife of the noted and controversial German Lutheran pastor who had been an outspoken foe of the Hitler regime. Dr. Niemoeller, 69, was seriously injured in the accident but doctors at Aabenraa Hospital termed his condition "satisfactory under the circumstances."



GOLDEN roof of metallic panels marks modern-style Church of Christ in Clearwater, Florida.

utheran Church, and the Lutheran World Federation.

The seminary would include two or more faculties within its total teaching staff, the committee agreed. Each church body would name its own professors and pass on the eligibility of its own pastoral candidates.

At present, two seminaries are operated in South America by member-churches of the LWF—one at Jose C. Paz, Argentina, and the other at Sao Leopoldo, Brazil. The Lutheran Church—Missouri Synod has seminaries at Buenos Aires, Argentina, and Porto Alegre, Brazil.

Luther" too Freudian

British playwright John Osborne's new play "Luther," which got mixed reactions at its try-out in Nottingham, didn't fare much better as it bowed in London this month. Critics generally conceded that it was good as a play but left much to be desired as a portrait of the Reformer. Said Nathan Fields in the *Sunday Express:* "The fashionable idea which helps to spoil the new play is the belief that Freudian psychology can explain history."

The reviewer of the London *Times* hailed the play as a dramatic work but also complained that it did not deal with the "inner compulsions" or external circumstances that brought about Luther's rebellion against the church of his time. Some critics took exception to the unnecessarily crude and coarse language which the author claimed he had quoted from Luther's own works.

The play deals with Luther's life from the time he entered the Augustinian Order in Erfurt to the birth of his first child.

Churches aid school integration

Freedom riders and sit-ins with their attendant violence had gotten most of the headlines in the U.S. racial situation in recent months. Behind the scenes, however, churchmen and civic leaders were working together in some communities to insure quiet and peaceful integration when schools reopen next month.

In Dallas, Texas, more than 100,000 copies of a pamphlet "Dallas at the Crossroads" were distributed to churchgoers on Aug. 6. The pamphlet issued by the Dallas Citizens Council told the city's residents of the progress of desegregation programs in an attempt to avoid misunderstanding or violence when school integration begins on Sept. 15.

Co-operation between churches, ministers, the council and restaurant owners had led to desegregation of food service in forty of the city's eating places in July, the pamphlet said. No violence or arrests occurred.

By order of a federal court, Dallas must

begin a grade-per-year plan of school integration with first graders this fall. If the school desegregation proceeds peacefully, the city's major hotels will announce plans to solicit interracial convention business, Randall Davis, manager of the Sheraton-Dallas Hotel, said. Visiting Negro government leaders and business leaders are now being accommodated at the major hotels, he added.

Prayer in Atlanta

The last Sunday in August should be a "day of prayer for law and order" in Atlanta's churches, the Greater Atlanta Council of Churches has asked. The council called on its 400 member churches to participate in the prayer program, which comes three days before token integration begins in the big Georgia city as ten Negro youths enroll in four high schools. Joining the council in the plea was the OASIS (Organization for Assisting Schools in September) which asked clergymen to assert "moral leadership" in helping people understand "the situation we face this fall."

Dr. Nat Long, Methodist leader, urged Atlantans to prepare adequately for the beginning of school integration and not leave the problem for "hoodlums and rabble-rousers" to solve. The Rev. Harold J. Rainey, chancellor of the Roman Catholic diocese of Atlanta, directed all priests in his jurisdiction to include prayers "for a just, peaceful and happy outcome of this important step in the history of our beloved city" at masses on Aug. 27.

In Chapel Hill, North Carolina, white and Negro ministers adopted a statement commending the local school board for its decision to speed up school integration in the area. About 40 Negro first-graders will be enrolled in schools formerly restricted to white children. The statement recognized the "difficult, emotional problems" involved in the move but called it a "forward step in education and brotherhood."

Two colleges drop ban

Trustees of the University of the South, Episcopal institution at Sewanee, Tennessee, last month instructed the institution's officials to consider applications for admission "without regard to race." Although the university had admitted Negro students to its thelogical school since 1953, no undergraduate Negroes had been admitted. The Atlanta diocese last May called on the school to "make clear its loyalty to the church's position by inviting the applications of qualified Negro students."

At Wake Forest College, Southern Baptist institution at Winston-Salem, North Carolina, trustees dropped racial barriers for the graduate schools including medicine and law. They postponed action on the college's undergraduate sections.

Last February Wake Forest faculty

THE SPELLING is not so good, but the idea gets across. Proprietor of supermarket in Ohio gives his reason for closing store on Sunday.

members had approved a resolution calling for integration of students at all levels of the college.

Sunday school is growth key

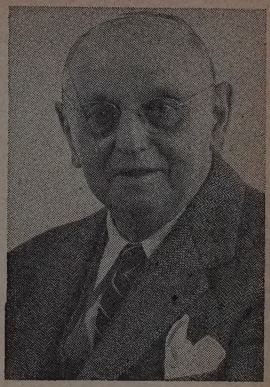
The Sunday school offers the best evangelism opportunity for congregations seeking to "reach the unreached," a Southern Baptist leadership conference in North Carolina was told. Dr. J. P. Edmunds of the denomination's Sunday School Board said the Sunday school was the "organization within the church that is responsible for reaching people" and the spearhead for membership growth.

People are crowding metropolitan areas, the speaker continued. "Lost in the whirl of urban life" they are inclined to drop away from contact with the church. The "tremendous task" of keeping them in close touch with congregations can be accomplished only through their attendance at Sunday schools.

It started with Eve

The lightly clad lass hollering for the cops because a wolfish male pursues her down the street ought to be put in jail herself. This is the opinion of Monsignor Daniel McGrath of Hagerstown, Md., who complained in St. Mary's Roman Catholic Church last month that "Hagerstown beholds a constant parade of semi-nude, female exhibitionists who invite the admiring or lustful gaze of men. The city is filled with come-on, look-me-over girls, be they 15 or 50, who indiscriminately exhibit their uncovered anatomy to all types and ages of men."

Under such extreme provocation, Monsignor McDaniel wrote in his church bulletin, highly excitable males might well take the girls at their unspoken word and find themselves in trouble with the law. It would only be right and proper if the girls shared their fate behind bars.



Frank Buchman Dies

Dr. Frank N. D. Buchman, 83, the United Lutheran pastor who founded the Moral Re-Armament movement, died of a heart attack at Freudenstadt, Germany, on Aug. 7. This Black Forest resort was where in 1938 he conceived the idea of a world-wide movement to foster peace through moral and spiritual awakening.

A native of Pennsburg, Pa., Dr. Buchman was a graduate of Muhlenberg College and Philadelphia Seminary. He was ordained in 1902. At his death he was still listed as a member of the Pennsylvania Ministerium, and was on the rolls of St. John's Church, Allentown, Pa.

During his first pastorate at Good Shepherd Church, Overbrook, Philadelphia, he became interested in social work. He founded the Luther Hospice for boys and the first Lutheran settlement house in the United States. Later he was YMCA secretary at Pennsylvania State College, and began his evangelistic travels abroad which were to culminate in MRA.

In 1921 he formed the Oxford Group in England, a type of informal evangelism in which university students gathered at "house parties." Dr. Buchman started his campaign for "Moral Re-Armament"

Continued on page 49

WASHINGTON

By ROBERT VAN DEUSEN

ALLIANCE FOR PROGRESS

WHEN PRESIDENT KENNEDY called together the representatives of Latin American republics earlier this year and outlined his plan for a big program of economic and technical aid, the reaction was one of restrained enthusiasm. South American leaders were in favor of the proposal, but deferred their unqualified support until they learned what conditions would be attached.

The specifics of the new program were unveiled at the Inter-American Economic and Social Conference held in Uruguay in early August. President Kennedy sent a message outlining the aims of his proposed "Alliance for Progress": growth in literacy and fundamental education, increased agricultural production, land tenure for farmers, low-cost housing for dwellers in slums and in primitive areas.

Secretary of the Treasury Douglas Dillon made even more specific what would be expected of the countries receiving this aid. He said that the amount of assistance to any country would depend on its willingness to make whatever social reforms are necessary.

LAND REFORM would be a basic requirement in those countries where a few wealthy people own most of the land. Revision of the tax structure so that more revenue is derived from the rich, tightening the fiscal system, and elimination of corruption in government would be prerequisites to receiving loans and grants.

The end result would be the building of schools and hospitals as well as roads and railroads. Long-term loans at little or no interest would enable countries to get on their feet economically.

How much aid?

THERE WAS a debate behind the scenes whether a total amount should be named as to the aid that would be available. Some reasoned that an impressively large figure would capture the imagination of the people and their governments, and give them hope that their standard of living really could be raised. This group argued that the Latin American countries have long felt that the U.S. has poured billions into Europe and Asia without considering the needs of their neighbors to the south.

Another group advised that the amount be left unspecified, so as to emphasize that the extent of the program depended on the willingness of receiving countries to make the necessary reforms. They feared that the announcement of a dramatic figure would encourage the countries to believe that the money would be available as an antidote to communism, even without their eager co-operation.

The former school of thought prevailed. Douglas Dillon said that at least $20 billion would be spent in Latin America over the next decade to raise its masses from poverty. He included in that figure the amount invested by private enterprise and the money provided by western nations other than the U.S.

In presenting the blueprint for the Alliance for Progress, Dillon coined an apt phrase. He said that the U.S. welcomes the revolution of rising expectations and intends to transform it into a *revolution of rising satisfactions.*

By N. Earl Townsend

New tasks for the church in a land of pioneers

Christ of the Andes

Missionland Argentina

One day this spring our seaplane touched down on the broad river port of Posadas. Three-and-a-half hours earlier we had left the teaming metropolis of Buenos Aires, and the weather had been cool. Now we were on the edge of steaming jungle country.

Posadas is capital of Misiones Province and a border town. Paraguay is on the other side of the Paraná River. The province is a sort of northeastern appendix of Argentina, a narrow strip of land between the Paraná and Uruguay River extending toward Brazil. The city is home to an amalgamation of people from many nations.

The officers of the United Evangelical Lutheran Church in Argentina were on an official mission to the province. They were to take part in the dedication of a girls' hostel in Posadas and to visit other Lutheran churches in the province.

Many people in Misiones country are Lutherans. Our church ministers to them, providing them with pastors, helping them build their churches and encouraging them to educate their children.

We visited the market place down by the river. Merchandise of every description was being peddled. Beautiful *ñanduti* or lace-work doilies, hand-crocheted blouses and Paraguayan cigars were on sale, all of which had been smuggled

across the Paraná River to be sold openly on the market.

Two old women sold roots, leaves and dried flowers of every sort. They claimed they had herbs for any kind of ailment, including cancer. We saw huge piles of manioc or cassava, a tuberous root which serves as substitute for potatoes in the sub-tropical climate.

The church chose to establish a lodging place for high school girls in Posadas. No other town in the province has adequate secondary schools. Those who wish to continue studies beyond primary school must travel to the capital or outside the province.

As a first unit the church, with a grant from the Board of Foreign Missions, built a hostel with facilities for 32 girls. A unit for boys and eventually expanded quarters for both sexes will be needed.

If our church does not furnish them, students will have to take up residence in a Roman Catholic hostel where the program is designed to turn lodgers into good Roman Catholics. Parents are concerned about this and wish to have their children live in a Lutheran environment.

A LUTHERAN GIRLS' HOSTEL was first started in Posadas by missionary Virginia Hoover in 1948. For a number of years it functioned in temporary quarters in one of the town's hotels.

Alongside the present hostel stands the church, where vespers are conducted each evening. The church was closed "for security reasons" by the Perón government between 1952 and 1955. Shortly after the fall of Perón it was allowed to reopen.

Saturday afternoon the governor of the province, Dr. Cesar Napoleon Ayrault, visited the hostel. He told us about government plans to solve economic and social problems in the frontier country. The province has fewer than a hundred miles of paved roads. Many new schools are needed to take care of minimum requirements of the fast-growing population.

He also spoke of a contract which he had just signed for the opening of an iron-smelting plant where surface deposits of ore have been discovered.

WHEN QUESTIONED about the place of the church in this program of expansion and development, the governor said that the church can help solve the educational problem by providing schools for the colonists' children. The provincial government is subsidizing schools run by the Seventh-day Adventists.

Governor Ayrault inspected the hostel's facilities from the kitchen to the girls' living quarters. He congratulated the church's authorities on this important contribution to the progress of the city and the welfare of the whole province.

On Sunday Dr. Jonás Villaverde, president of the United Evangelical Lutheran Church in Argentina, officiated at the dedication of the building, using the service for the dedication of a parish building as it appears in the new Spanish hymnal soon to be off the press.

Paintings on the walls of the hostel's dining-room are the work of artist Alfredo Neunteufels. We visited the artist's home—a 20-foot-long boat.

Mr. Neunteufels has traveled every mile of the rivers of northern Argentina. His paintings of birds and tropical plants are vivid reproductions of his explorations throughout the region.

Pastor Townsend is a 38-year-old North Carolinian, graduate of Lenoir Rhyne College and Southern Seminary, who was commissioned as missionary to Argentina after his ordination in 1949. He lives in Buenos Aires and is secretary of the United Evangelical Lutheran Church in Argentina.

PROCESSION TO GIRLS' HOSTEL
*Lutheran witness in Posadas**

ON SUNDAY AFTERNOON we traveled 70 miles by car to visit the Swedish church in Oberá. One range of hills follows another, and the road is bordered by virgin forest on either side.

In dry weather the *picadas* (roads cut through the jungle) are converted into clouds of dust. Rain renders them virtually impassable as the red mud of the rugged terrain becomes slush.

The Swedish congregation in Oberá carries on an intensive program of activities under the dynamic leadership of Pastor Anders Ruuth. Although closely related to the church of Sweden, this congregation has long cherished the hope of establishing closer ties with the United Evangelical Lutheran Church in Argentina.

We met with the church council to discuss ways of bringing about a closer fraternal relationship with this isolated but active congregation so as to provide fellowship with other Lutherans in Argentina. There are 300 Swedish families living in Oberá and in the jungle that engulfs it.

THE FOLLOWING MORNING we left Oberá by air-taxi to fly to Eldorado, a hundred miles farther north. Our church has two congregations there. One is located in the town. During the past four years it has undergone a surge of new life under the vigorous leadership of missionary Frederick Knebel.

Thirty years ago, when the first United Lutheran church was started in Misiones territory, a five-day trip by river steamer was the only means of reaching this far northern neck of Argentina. Later roads were cut through the forest. Now one travels quickly by air.

Peace Church, ten miles in the country, has the distinction of being the only rural congregation of the United Lutheran Church in Argentina. The church is situated on a hill overlooking "Valle Hermoso" (beautiful valley).

Indians still inhabit certain regions of Misiones, living in primitive conditions. Pastor Heft took me to visit one Indian family of tenant farms. A cold piercing drizzle fell as we wended our way on horseback through the *picadas* hacked out through the dense jungle.

According to government regulations land owners must furnish a frame dwelling for all tenants. Several Indians were huddled around an open fire in the outer room of the house. Even Misiones can get cold in rainy weather! In one corner a paling enclosed a wild boar caught in the forest. It would feed them until they could trap or hunt another animal with bow and arrow.

Two small children emerged from the drenched jungle path and approached the

---

* *Ministers, left to right: Anders Ruuth, P. W. Egler, Jonás Villaverde, Levon H. Spath, N. Earl Townsend, Frederick Held*

house dragging several ears of golden ripe corn. One of the Indians spoke Spanish; the others spoke only Guaraní. He interpreted for us and explained that their main diet consisted of wild animals and *polenta* or corn meal mush.

There wasn't a stick of furniture in the house. I glanced into the adjoining room. Several bare boards obviously served as beds.

Although the physical conditions under which these Indians lived were heart-rending, I could not but think of their spiritual welfare. In Argentina the Roman Catholic church has by law the sole right to evangelize the Indian population. Had these miserable souls ever heard of the saving grace of God? I don't think so.

On our last night in Misiones provincial representatives Irigaray and Fiorina received our delegation in the legislative building. As members of the Christian Democrat Party they talked of the part the church should play in the people's life.

They also spoke of their deep concern about the threat of communism in Latin America. We discussed ways and means to offset the menace by positive action.

The next day at noon our plane took off from Posadas. Men in shirt sleeves lolled in the sun. Barefooted children played hide-and-seek around parked cars. Three-and-a-half hours later we were back in Buenos Aires wearing overcoats.

Misiones is a land of enchantments and great natural resources. The colonists, many of whom are Germans, Poles and Scandinavians, are carving out a new civilization, taming the jungle, cultivating the land, planting tea, tung, maté, tobacco, bananas, avocados—making their contribution to the national welfare.

The church must serve in the cultivation of faith among these people in a new land, making a contribution to their spiritual welfare.

Official welcome for residents of Lutheran home
Governor Cesar Napoleon Ayrault greets girls

Stay Out Till You're 65

By John C. Cooper

That's the rule at retirement homes in St. Petersburg

In sunny Florida, there has arisen a new mode of living. Or rather, a new idea in retirement living. It's the "retirement residence" or "hotel."

Of course there are some hotels which have always catered to the needs and tastes of the older citizen. These new "residences" are unique in that you *must* be at least sixty-five years old to enter. They feature services and recreation exclusively for the older person. Here are two approaches to the idea. Different, yet similar, in many respects.

In St. Petersburg, a long-famous "retirement capital," there have opened two new residences. One is known as *The Lutheran Towers* and the other bears the old name of *Hotel Ritz,* but is under new management. The interesting thing about both of them is that they have Lutheran connections, and each has its own philosophy and approach to retirement living.

I first visited the Lutheran Towers, located in the center of St. Petersburg on Second Avenue South, just a few blocks away from the famed "Webb's City." The Towers is a large building, formerly known as the Hotel Seneca. This AAA fireproof building was erected in 1925, and with a recently added annex contains about 80 rooms. It has elevator service, a nurse on full-time duty, two doctors on call, and a recreation director.

A small, tastefully furnished dining-room on the first floor seats 84 persons. The philosophy and policy of the Towers were of great interest to me. According to its advertisements, it is a self-support-

Bedroom - living-room at "Lutheran Towers"

ing, non-profit, Lutheran sponsored organization.

This means that it is approved by Garden of Peace (American) Lutheran Church in St. Petersburg, as well as enjoying the good will (but not the support) of the American Lutheran Church. Pastor A. L. Albers (of Garden of Peace Church) serves as chaplain to the Tower guests, who are of all creeds, as it is not limited to Lutherans alone.

Many of the trustees and staff of the Towers are members of Garden of Peace Church. But it is in the matter of self-support that we find the greatest difference between the Towers and the Hotel Ritz.

To enter the Lutheran Towers, one must first make a gift of from $3,500 up, for one of the attractive and beautifully appointed bedrooms. The exact fee (or "gift") depends upon the size and location of the room.

Secondly, one must pay $150 per month, which entitles him to an all-care program which includes three meals a day, medical care and housekeeping services. "The program provides for everything except spending money, clothes, and outside medical care," the Rev. Mr. Albers said. It is evident that not everyone would be financially able to enter the Lutheran Towers.

ACCORDING to an interview with Mr. Robert L. Chapman, Jr., a trustee of the Towers, it excludes from membership all persons who give evidence of being incompatible in a social environment such as the Towers aims to maintain. That is, a peaceful, comfortable, luxury facility designed for (chiefly) widowed persons who can afford the costs of the Towers.

No infirmed persons will be allowed to remain there and change the atmosphere

DINNERTIME

of the place. Upon a doctor's certification of infirmity, the guests will be moved to an infirmary or nursing care home. This infirmary has not yet been constructed. Whatever we may think of this plan, it does accomplish one thing which Mr. Chapman pointed out, namely, it guarantees the paying guests a high standard of living regardless of inflation, and it provides them with an atmosphere of health, comfort and happiness. From my observations of the guests, I would say that such an air of contentment does indeed exist.

THE SECOND "retirement hotel" that I visited was the Hotel Ritz, located near the first, on Third Avenue South, in the heart of St. Petersburg. The Ritz is a very modern, recently-added-to building in excellent repair, with an elevator in the new addition. It contains 64 rooms, 20 of which are in a brand-new annex.

It has been the property of the Rev. and Mrs. Harry Cressman for a number of years. Pastor Cressman is a retired ULCA clergyman who formerly served as chaplain at Muhlenberg College. To

UTHERAN TOWERS"

Church-sponsored homes for retired people are mushrooming. They aren't charitable institutions but expect to meet expenses from fees paid by guests. "The Lutheran" publicizes homes as we believe to be trustworthy but can't guarantee them. Any person interested in becoming a guest should make his own investigation

an impartial observer, the Ritz has accommodations as good as the Towers. Guests are allowed to use personal items in the decorating of their rooms to make each individually their own.

The Ritz's plan is that no admission fee is charged. A monthly rental of from $70 to $100 is paid in advance, much like at any other hotel. Single rooms run from $70 to $85, and double rooms from $85 to $100. Meals, in the attractive new dining-room on the first floor, cost whatever the guest cares to spend, as in any cafeteria or hotel.

There is no provision for medical care beyond the presence of a nurse in the nurse's station on the third floor. It is the Cressmans' plan to affiliate with a good nursing home to make arrangements for the care of any guests who may come to require such care. Their purpose is to provide an attractive, interesting and congenial place for older persons to live out their declining years at modest cost.

PASTOR CRESSMAN says the chief reason why they opened such a retirement center is that many older persons say that they hesitate to pay the admission fees so many retirement homes ask. They have just about enough money to give them a sense of security in case of sickness or accident, and do not wish to deposit this "nest-egg" with a home, where it would not be refundable if they should decide to leave, or if they had to enter a hospital.

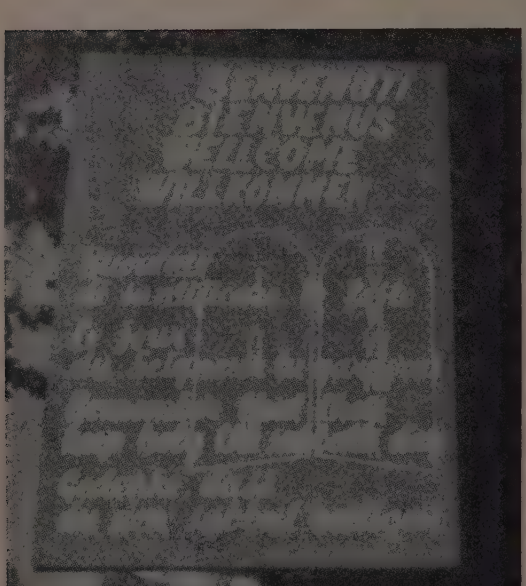
Another objection of older people, quoted by Pastor Cressman, was the practice in many homes of requiring payment for meals in advance. Under this plan you must take what you get. And the obvious desire of the guests is to eat elsewhere occasionally, which would not be feasible under the paid-in-advance system.

One feature of the Ritz which stands out is the fact that the dining-room is open to the general public, and therefore, the guests get to mingle with people of all ages, rather than just retired people.

BOTH OF these "homes" have great merit, but each appeals to a different type of guest. The Lutheran Towers appeals to the person of means who can afford the entrance fee, or to the person who desires security so much that he will convert all his assets into enough cash to make the payment. The Hotel Ritz appeals to the person who either lacks the funds or who hesitates to make such a large outlay. It seems that there are many good points to say for both places.

Europe Organizes Ministry to the Carefree

Church for Vacationer



Four-language road sign i
Swiss canton of Ticin

A ROAD SIGN along a German highway shows the outline of a church and says simply, "Service Sunday 9:30."

The welcoming sign at the entrance to a Swiss tourist center says, in four languages, "Welcome—Remember the sabbath day, to keep it holy."

A BUS STOPS outside the exhibition grounds at Hannover's industrial fair and offers a service of the "church on the road."

A preacher and a choir stand on a clearing in the Teutoburg Forest and co duct a service while tourists stand aroun or sit on the grass.

ALL THESE are signs of the tim Church, in Germany, Austria, Italy, Switzerland, is no longer something yo leave behind when you go on vacatio The church is where you go, move around, serves where service is needed

It used to be, in Germany, that vaca tion trips were for the wealthy, the white collar middle class, the professional pe

German road sign announcing time for church service

ple and government officials. It no longer s so. In 1960 28 per cent of the West German population took a vacation away rom home.

One-fourth of the vacationers were between 16 and 24 years old, and every hird vacationer went abroad. This year, ravel bureaus and tourist organizations predicted an avalanche of vacation travlers everywhere. Prosperity is making ts impact felt. A constant stream of Volkswagens, Opels and Mercedes was pouring over West Germany's borders, especially to the south. Italy, Switzerland, Austria, in that order, were the German tourists' favorite destination.

EVANGELICAL CHURCHES have been increasingly sensitive to the need of being available to the tourist flood, not to evangelize, to make converts and to capitalize on the trend, but to offer a spiritual dimension to the carefree time of recreation. Resorts offer short services in Evangelical churches, such as the short vesper service at the Baltic seashore resort of Travemuende which goes under the motto of "Be quiet for ten minutes."

"Church on the Road" trailer and bus at Hannover fair

Other resorts have evening or morning services in parks or forests. Many organized tours now include a Sunday service in their programs. The churches are helping to plan Sunday schedules accordingly. Said an executive of one of Germany's largest travel organizations: "This problem is getting too big for the agency man. Our vacationers need more than a ticket and a schedule."

Attendance at open-air services and in the churches ranges from good to excellent. Increasingly popular camping places are now being served by trailers equipped with loudspeakers, purchased and staffed by the regional churches. Hessen-Nassau has formed teams of laymen and theologians who tour camping sites, hold services, are available for counseling.

GERMAN tourists abroad are still being reached by pastors of their own churches. The office for foreign church affairs of the Evangelical Church in Germany has concluded agreements with Italy, Austria and Holland under which 160 German pastors are holding services in resorts and tourist centers. A new, and highly successful venture are the agency-organized group travel plans for church organizations and congregations in which the congregational leaders make their own plans and schedules with the travel agency supplying tickets and reservations.

Open-air service in clearing of Teutoburg Forest

First Job Is to Listen

Counselor Boggs with visitor

By Ruth I. Simon

The hand pushed open the door to the Lutheran Inner Mission Center on Main Street in Springfield, Ohio. The man swung through the door on his crutches. He was hungry and tired and he had no place to go. The Inner Mission Center was the last stop on a long road of misery.

Half an hour later the man was sitting in the office of Dr. Joseph W. Frease and poured out his story. Dr. Frease is an Ohio Synod pastor who became superintendent of the Lutheran Inner Mission Society of Springfield since 1959. His first job, when a stranger comes in, is to listen. His next job is to help. He has a staff of 16 men and women to take care of the manyfold operations of the society.

They're used to hard luck stories, whether the hard luck is self-inflicted, caused by others or simply an accidental occurrence. The pregnant girl without a husband or family found her way to the Center after an older woman had told her it was the right place for her to go and seek help.

She told her story to Counselor Lester Boggs and found spiritual comfort in the assurance of God's love on the first visit. On the second she got the assurance of maternity care, arranged by the Center through another agency. Today the child is thriving in the home of a childless couple which adopted him, and the girl has straightened out and is leading a normal life.

Springfield Center, offices and store

There was the young man who sought help after he found a note from his wife that told him she and the children had left him. The counselor checked and found that the man's record was good and that the source of the wife's hostility was her mother.

Initial conciliation efforts proved fruitless. The wife filed a divorce suit seeking custody of the children. It took many months of counseling with both parties until the suit was withdrawn and the family reunited.

NOT ALL STORIES at the Center are of the hard luck variety. On Sunday morning neighborhood children come in for Sunday school. Recently four Negro girls from families without church affiliation asked to join a Lutheran congregation. They received instruction in one of Springfield's Lutheran churches and were confirmed on Pentecost.

Teenagers have formed a Sunday evening fellowship group. They somewhat startled their advisers when they elected a Negro boy as president who lived with foster parents. All were unchurched. The boy had appeared several times in Juvenile Court.

But in the teenage group he asserted positive leadership. He grew with the added responsibility and has less and less difficulty getting along in the community. The confidence of his peers has done what no judge or court official could have achieved.

Willis Trainer, a future seminary student, is youth director of the Center. His predecessor, Fred Gazier, resigned recently to enroll in a Canadian seminary.

Mrs. Gladys Burk with children's class

Drawing, painting, leather and wood working are part of the youth program. Boys and girls have formed their own choir. The basketball team may not win every game but has won a reputation for its sportsmanlike conduct. Summer camping, last year, was done at Ohio's Camp Mowana near Mansfield.

ATTACHED TO THE Inner Mission Center is a thrift shop that has proved a blessing for many a householder in need of clothing or furniture. Two trucks col-

Director Joseph Freese

lect items for sale making the rounds of homes throughout the inner mission territory. Response has been so generous that a second store was recently opened. Although primary objective of the shops is not to make money, last year's profit was close to $5,000. Many items were given to the needy who could not afford the nominal cost they would have been charged.

Many people served by the Center never get close to it. The Center goes to

Miss Mazie pays a visit

them. It does it in the person of Miss Mazie Swearinger who has been connected with the Center ever since it was established 31 years ago. The work, she says, was begun on less than a shoestring

Shoppers on treasure hunt

("we didn't have one"). Current assets are in excess of $100,000. More than 7,000 persons were served last year.

Among Miss Mazie's charges are a mother of several children who has been deserted by her husband and has experienced deep sorrow. Today she is reconciled and happy. There is a woman in her upper fifties in a Springfield nursing home who cannot talk since a stroke severed the connection between her brain and speech. She greets Miss Mazie's visit with a radiant smile.

Equally happy is the grandmother who is also unable to speak but listens with delight as her visitor reads to her from the Bible. Large-type Bibles, contributed by Methodist friends, are welcome to patients with failing eyesight. Flowers, gifts and devotional leaflets are a source of happiness to many bedridden patients.

Miss Mazie is warm in her praise for the work of the members of the women's auxiliary who sew and can, make TV dinners, wrap gifts and pack baskets for Thanksgiving and Christmas. She does not mention the fact that many weeks, through calls and meetings she and her volunteer helpers may contact 350 people.

Volunteer workers have an important place in the organization. They come from churches in the community, service clubs and youth organizations. During the school year more than 100 students from Wittenberg University and Hamma Divinity School assist with the youth program and visitation. Without them the work could not be done.

Clock-Watching Worshipers

It's no secret that many Americans are almost always in a hurry. We have accomplished great things by this energetic approach to life, conquered a vast continent, achieved the highest material living standards ever known.

But it's also a source of frustration in many ways. Religion is one of them, for it involves listening for the "Word of the Lord," prayer, contemplation, silence.

Writers who analyze recent trends in American religious life, point out that, just as we have put a five-course meal into a neat frozen package to be eaten while watching the "News in Brief," we have also sought a neatly packaged God who can be managed at will.

One way in which this shows itself is that for many of us the first and greatest commandment is "Thou shalt not spend more than 59 minutes in worship." Since when did it become a part of the catechism that our weekly confrontation with the living God could be so manipulated, timed and wrapped up, with the station-break (oops, I mean benediction) and fade-out-music (or rather, the recessional hymn) as to end in 59 minutes?

The Word of God confronts us with this living God—how easy it is to evade his searching gaze by looking at your watch and wondering if you'll get the roast in (or out) before company comes. Isn't the neat one-hour package ("worship in air-conditioned comfort while your children attend Sunday school") we are insisting upon in church these days, evidence of the "packaged God" whose worship is really just a social ritual?

—Rodney D. Hokenson

FIVE MAKE A FAMILY

Small Fears

"THE MORE I think about college, the more scared I am," Karen said one evening when she and Dan and I were together.

"I expected you to say—the more I think about college, the happier I am," Dan said. "There's nothing scary about college."

"But there *is*," Karen insisted. "What if I don't do well? What if I'm not asked to join any groups? What if I'm lonely? What if my clothes aren't right? What if . . ."

"Oh, Karen!" I couldn't help it . . . I almost shouted in exasperation. "You've been dying—as you describe it—to go to college. Now you act childishly. Of course you'll do well. You did very well in high school. Brains and study habits don't suddenly depart when you go to college."

"Yes," Dan agreed with me. "And speaking of groups and clubs . . . most clubs don't ask you to join. That's only fraternities and sororities and such groups. You present yourself when a club has open house for prospective members and indicate that you'd like to join. Dramatics, music, religious, French, sports clubs . . . they *want* members."

"Most college clubs eye the freshman class hungrily and hope some of them will come their way," I said.

"WHAT OTHER FEARS did you mention, Karen?" Dan asked. "Afraid of being lonely? Impossible! First of all, some of your friends from home will be there. And you'll make new friends from the day you stand in line for registration."

"And there's Timothy," Karen said, slowly, dreamily. "There's always Timothy."

"I hope you don't devote yourself to *one* young man," I said. "Timothy's our favorite, too, but make a point of meeting many young men. There will be several freshman students from other countries. There'll be young people from many states, from many backgrounds. Try to know many people."

"And it will be easy because I'm living on campus this first year. More time to meet people." Karen rose swiftly as she spoke, crossed the room, and sat on the sofa between Dan and myself. "You don't know how grateful I am to you—for letting me live on campus this first year. I know it means sacrifice. We really haven't that much money."

DAN AND I looked at one another over Karen's head. Good to know that your children are grownup enough to realize life isn't always a bed of roses. We *have* sacrificed, and we *will*. But parents don't mind sacrifice.

"It's a sacrifice for you, too," I said. "You've spent very little from your church job salary. And you've been putting small sums in your bank account for two years, just for college expenses."

"But my little savings will only take care of clothes and books and sodas. It's you and dad who are footing the big bill."

"We're lucky the college is near," Dan said. "What if your college were 2,000 miles away and you had that travel cost!"

HE DREW back and looked at Karen. "Now, what was that fourth fear you mentioned?"

I laughed. "Clothes! Imagine our Karen . . . neat, poised, groomed—most of the time—worrying about clothes! Karen, you could live your freshman year in clothes you had as a senior in high school. I noticed on our visits to the campus that the styles are quite similar to those in the high school."

"Tailored things, skirts, blouses, sports clothes, short coats, jackets, a couple date dresses. Yes, you're right, Mother. I really have the clothes I need, but it's fun to have a few new things. Even if I'm the only one who knows they are new. Dad, did I show you my latest . . . a sweater set? Mrs. Mawson and Mrs. Detrand gave it to me as a going-to-college gift."

"What was in the package you brought home from church tonight?" I asked in curiosity.

"Oh, I forgot to show it to you." Karen ran to her room and was down again in a few seconds, wrapping-paper trailing behind her. She shook out the garment and held it up. A jacket in muted plaids.

"Isn't she sweet?" Karen exclaimed.

"Who? The jacket?" Dan teased.

"Silly! Miss Thornton, of course. She gave this to me. She said she once had a skirt to match and grew out of it. She threw the skirt away, but saved the jacket, and then never wore it. Then last week she and I were talking about how I wanted a plaid jacket, a casual type. And here it is!"

SHE SHOOK the jacket again, put it on, and modeled it. "Just what I wanted. I have three skirts in colors that will go with it. And then I have my other sport jacket and my suede campus coat. I'm set for the fall."

Karen laughed. "Five minutes ago, I said I was scared about college. Now I wish tomorrow were registration day."

"The small fears sometimes seem so big they overshadow the joy we feel," Dan said. "How are you doing on your job at church?"

"We're coming along. By the time I leave for college, all the notes and history tidbits will be typed, the lists corrected, the letters filed, the church history up-to-date. It's been fun to work on this job. And to be with Miss Thornton and to learn about our church's background."

KAREN TOOK off the jacket and gathered the tisue paper and wrapping paper from the floor. "Did I tell you at dinner? I met the Lutheran student pastor from the college today? He came to see Pastor Ittel and Pastor Hanson. I met him in the church office. Very pleasant. Young. We talked for a few minutes about the campus religious activities. All so familiar. It will be just like home."

Then Karen hugged the crackling papers and the plaid jacket to her breast and danced about the room. "Oh happy day! Opening day can't come too soon!"

✠

A DESPAIRING FEAR of television's manipulative power betrays a lack of confidence in the integrity of God's human creation and an unwitting acceptance of some advertisers' presupposition that man is not "a little lower than the angels" but only a little higher than a guinea pig.—JOHN W. BACHMAN in *The World of Radio-Television* (Association Press)

THE FUTURE OF THE LITURGY — I

THERE IS hardly anything in the world which someone wouldn't like to change. Women point to another woman and whisper, "Look at her clothes!" "I'd just like ten minutes to do something with her hair!" "If I were in her shoes I'd make those kids behave!"

Men are no different. And whether it's people or things or ideas, most of us don't find it difficult to make suggestions for improvement. With me, this is a sort of professional disease. I don't think I've ever been in a church that I didn't want to remodel. But if my pet crusade for revision or modification is with churches, what do you want to change?

SOME PEOPLE like things the way they are. They think it's too much trouble to do anything different. Others are belligerently opposed to any change. That's probably why there are so many antique shops throughout the land.

To be sure one sometimes comes upon that which appears to be perfect. "Don't touch it; leave it just as it is!" we say to the artist at his canvas or the woman arranging a bouquet of flowers. But such moments are rare indeed.

Yet what would the world be like without change? Would you want to return to the days of "the little house on the hill"—ancient plumbing, coal-oil lamps, stereopticon slides, horse and buggies, etc.? Change is healthy, and when the reason is right change ought to come and come soon.

It isn't my intention to write here about the reasons for change, at least on the subject of this series of articles. Rather I'd like to project my thoughts into the future and make some observations on changes that may occur in the liturgy of the church.

This will probably get some people excited. After all, they reason, we've just begun to get used to a new order of worship with new music and new hymns. Why talk about change now? Give us time to digest the latest forms before you start to find something else.

BUT THE LITURGY, like everything else in life, is in a state of flux. Its order and the words contained therein are not something that were written on tablets of stone by the finger of God.

True, Christ gave us the words of a prayer which has been in use in our language for more than four hundred years. And the action of the upper room has been repeated for almost two thousand years in a pattern which, while it has varied from time to time and land to land, is much the same. Yet we need to remember that the liturgy—that is the classic order of worship which combines preaching and the fellowship meal—is a creature of man and as such it is constantly undergoing change.

The liturgy, like the Sabbath, is meant for man, not vice versa, and so long as it is an effective device for man's worship it deserves loving use. When it ceases to be worthy of man's understanding and appreciation, then, as the politicians say, "It's time for a change!"

What I propose to do in a series of articles is to show what may happen in the liturgical worship of the future. This does not pretend to be exhaustive. Nor should anyone think that what follows

here is authoritative. These are just the cogitations of one person who, having had a little more than average dealings with the liturgy in recent years, is putting down on paper what he thinks *might* happen in our churches in the next decade or two.

ONE OTHER WORD of introduction must be said. Given the normal span of life on this planet, I expect to see a form of the liturgy other than the one now in use being celebrated in the churches. What this form will be I have some ideas about, but I do not propose to attempt to set down my plan for that liturgy. Such revision will require thoughtful and prayerful study and expression by minds far better than my own.

The liturgy is not the work of an individual. I would be most presumptuous to concoct a liturgy all my own to set down here. Rather I should like to offer some ideas that may bear fruit as the inevitable process continues through the churches.

Any liturgical revision will necessarily face the problem of language. Sooner or later imaginative minds will have to deal with all that this problem implies. The version of the scriptures, the pattern of speech, the use of the archaic, but nonetheless familiar "thee" and "thou" in addressing the deity, will all have to come under the scrutiny of the persons charged with this task who realize that any form of worship must be intelligible to its users, and by that I mean the people as well as the clergy and choirs.

We don't dare to talk a language in the churches that is nothing more than a pious recollection of sounds from a dim, distant childhood. The liturgy is not a talisman from the past. It is the speech of the here and now between modern men and the eternal God.

THEOLOGICAL considerations will have to be met. If it is true, as some have charged, that our present liturgy obscures and in some instances negates our understanding of God, then it is time that our speech reflect our thought. There are pitfalls here. Liturgy, while it must be relevant to the present, must also have its roots in the past.

The pages of history are full of the record of those eager innovators who crystallized their then-contemporary notions into liturgical forms, only to have those forms repudiated in succeeding generations by those who sought the strength and peace of the ageless gospel.

FINALLY, the role of tradition will have to be determined. The liturgy we now use in our churches has a continuity which can be traced from very early times. The two sources of worship—the synagogue and the fellowship meal of the Jewish community—provide the basis of the traditional liturgy of Christianity. For the most part the churches have endeavored to work in that tradition as they practiced their worship. I doubt very much whether the next generation will step out of that tradition. True, there will be changes, but generally the church's conservatism, I believe, will perpetuate the classic shape of the liturgy.

The biggest changes—big because they will be most evident—will come, I feel, in the use of the forms. After the specialists have given due attention to language, theology, and tradition (which includes, of course, music) and have produced their new book, it will still remain the duty of each congregation to conduct its new forms. How it carries on its worship will evidence the greatest change in the churches.

(*To be continued*)

—EDGAR S. BROWN, JR.

Guide to Bible Study . . .

Paul closes his second letter to the Thessalonians with good advice and some words of strong encouragement

By Henry Scherer

SECOND THESSALONIANS

Chapter 3

The Triumphal Word. Paul asks for his friends' prayers, that the Word of God may speed on (*verse 1*). The spread of the gospel is delayed by wicked men (*verse 2*). It is never easy to be a Christian. It is not simple to win others to the gospel. Shrewd and powerful enemies test the mettle of anyone who tries to open a way in the hearts of men.

Our power is not in our own faith. The Lord is behind and above his Word. The faithfulness of God is our bulwark, our weapon (*verse 3*).

Paul is confident the Thessalonians will carry out the Lord's will for them (*verse 4*). Such steadfast labor is possible if we love God (*verse 5*). Love endures great toil, and counts it joy. We may toil half a century for Christ, and it seems but a moment if our love is warm.

There were still members of the Church in Thessalonica who were idling. They sponged a living from others because they thought Christ's second coming was at hand, and earthly work was pointless. Paul commanded the church to discipline these idlers (*verse 6*).

Paul had set the example of hard work while at Thessalonica (*verses 7, 8*). Paul had the right to "live by the gospel" as pastors do today, but he did not use his right (*verse 9*). The church will thrive as we follow Paul's example, and are more concerned with our duties than our rights.

Paul's command was stern: "If any one will not work, let him not eat" (*verse 10*). Each man, and each generation, needs to be reminded that a Christian does his fair share. All honest work should be done to God's glory. A Christian glories in his work, he does not shun it.

We do much joking about how we dislike work. But the truth is that God set man to work in this world, and no man can be at peace with God or himself unless he does his fair share.

Some believers in Thessalonica were so near hysteria that they not only quit work but were busybodies, prying into the affairs of others (*verse 11*). Paul sharply orders these idlers to pick up their tools and get to work (*verse 12*).

It was difficult for the steady and faithful members in Thessalonica. There was enmity and persecution from outside. There was the nuisance of busybody idlers inside the church. How timeless the advice of verse 13: "Brethren, do not be weary in well-doing."

We cannot apply Paul's blunt "work or starve" advice literally in every situation today. But we can encourage each Christian to strive for manly independence to the limit of his ability and opportunities.

The story of church discipline is long and unhappy. Such discipline should be brotherly and kindly correction. It ought not to be spiteful or harsh condemnation, at least of the penitent. The gross sinner (drunkard, adulterer, thief) is easily de-

tected and condemned. Yet Christ had his harshest words to say against the smug, the proud, the censorious. Let us beseech God to give us kindliness as well as strength, that Christ may win new souls through us (*verses 14, 15*).

Paul closes this tumultuous letter with a prayer for peace (*verse 16*). The peace of a Christian is between himself and God. That peace need not be outward—often it is not. Peace between man and God is like a granite cliff, outward turmoil like the winds that blow past the rock.

Paul signs his own letter as a token of its authenticity (*verse 17*). Perhaps forgery and pretense were already a problem in the infant church.

Paul's constant note is sounded in the closing benediction (*verse 18*). The grace of God in Christ is Paul's personal glory, his flaming proclamation to the world, the believer's abiding treasure.

A Helpful Book

Alexander Miller, *Christian Faith and My Job* (Association Press). This was republished as a Reflection Book (paperback) at 50c in 1959. Miller reminds us that any work can glorify God. The dock hand or factory worker may serve God better than a pastor. All honest work is holy. All believers are priests.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Generous adoption

Question: When our children were quite small we decided to adopt another child, if we could find one of another race and of proper age. We felt strongly that we ought to do something to help bridge the gap between the races. After some searching we located a little girl, colored, four years old, a year older than our elder daughter. The arrangement has worked very well. The children have got along nicely for four years, and we are thankful we have Florence.

Now, however, we are encountering a problem. The parents of children in our neighborhood school are having little parties for groups of children, but Florence is never invited. Even the parents who have been our good friends over the years do not ask her. I don't think she realizes what is happening, but I can see trouble ahead.

Reply: You have done a noble act and deserve co-operation from others. Race prejudice, of course, is very old and notorious—Jews and Samaritans, Greeks and "barbarians," and numerous situations in the contemporary world. Prejudice is an emotional thing, not a rational one. It ignores facts, misrepresents truth, and builds up strong feelings for which there is no basis. Appeals to reason or to Christian principles generally fail to elicit response.

Your problem is one of adult narrowness and short-sightedness. Children are usually more open-minded, until they are indoctrinated or emotionalized by parents or other grownups. The more association youngsters have with other races the more favorable their attitudes are likely to be. The grownups create the trouble.

Inasmuch as you are friendly with some of the discriminating parents, why not have friendly talks with them, as a starter? Perhaps you can help them to see that persons of all races have feelings which can be badly hurt, aspirations which may be frustrated, self-respect which may be damaged or destroyed, and ideals which may be broken down by unchristian acts of discrimination. These inner factors should always be respected.

It is possible for you to invite a small group of mothers to your home for dessert, pictures, or a book review, and then, in a casual way, present your problem. Could you, at the same time, bring Florence in and introduce her? Could you induce one or more other mothers to do the same thing. Furthermore, you may accomplish something by inviting a group of children to your home and thus "break the ice." Avoid becoming easily discouraged, and muster all the Christian courtesy and creative imagination in your power.

Have you taken your problem to your pastor? He may be able to help you from the pulpit, or in other ways. A church school teacher and other leaders may be able to provide help.

Tempo

QUESTION: Lloyd, nine, seems always to be in slow motion. This is true no matter what he is doing—dressing, eating, getting ready for school, or performing the little tasks assigned to him here at home. It seems so strange to me, because I like to push my work ahead, get my jobs completed, and then enjoy the results. I find it difficult to work with him, because I always get ahead of him. Lloyd is doing rather well in school, has many friends, and is of good humor. But it seems certain that he loses much because of his slow pace. His father thinks his rate of action is satisfactory.

REPLY: Your description seems to indicate that Lloyd's health is all right but, to be sure, have a physician examine him. In this and similar problems health is the first item to be checked.

People vary decidedly in reaction time. The boy may be normally slower than many other boys or girls. His temperament may be of a very different type from yours. You may be trying to make the boy into what you think he should be, whether it is possible or not. Many parents have tried to make their children into their own images, usually with disappointing outcomes. Accept Lloyd's tempo and allow him to be himself. If you keep pressing him for quicker action you may create an unnatural tension — perhaps you have already done so.

Psychologists have found that a person does the best work when he operates at his own natural speed. Follow that cue. Then the boy will be in a more natural atmosphere and you may be surprised at the results. Each of us is an individual, different in many ways from all others. Let Lloyd be himself and give him encouragement in his own natural way. You seem to imply that his father may be slower in action—perhaps he could do more things with the boy. These suggestions are not intended to encourage carelessness or dawdling, which are matters of habit.

As Lloyd grows older and has more dealing with other boys and girls he may be led to speed up somewhat. In such a case it will be for him a natural and pleasant change, and he will not feel he is under pressure.

BOOKS

ROMAN CATHOLICS AND PROTESTANTS ARE TALKING TOGETHER

Round-up review on recent books regarding the conversation

The Churches and the Church. By Bernard Leeming. Newman Press. 340 pages. $6.50.

An American Dialogue. By Robert McAfee Brown and Gustave Weigel. Doubleday. 216 pages. $2.95. Paperback, Anchor Books, 95c.

Facing Protestant-Roman Catholic Tensions. Edited by Wayne H. Cowan. Association Press. 125 pages. $2.50.

The Catholic-Protestant Dialogue. By Jean Guitton, Jean Danielson, Jacques Madaule and Jean Bosc. Helicon Press. 138 pages. $3.50.

Catholics and Protestants—Separated Brothers. By Leon Christiani and Jean Rilliet. Newman Press. 161 pages. $3.95.

All these books contribute substantially to one of the most desperate problems of our time, Protestant-Roman Catholic relations.

The book by Father Leeming is basic for the others, because it gives a good review of the ecumenical movement, particularly valuable because it comes from one outside the movement who is both sympathetic and critical. It also gives an appraisal of the attitude of ecumenists toward Rome, which includes those who take an attitude of evangelism and those who hope for reunion, although with the hope that Rome will reform.

This, however, fails to take into account that considerable number of those (on both sides, incidentally) who are dedicated only to open and honest dialogue, leaving the question of reunion entirely in God's hands. It gives what appears to be, for the present at least, a definitive account of the "Catholic Attitude toward Ecumenism and the Catholic Principles of Ecumenism." This addresses serious questions to the World Council of Churches, as, for example, how the Council can recognize that every known view of the nature of the church's unity has a place in it, while, at the same time, it is said that the fact of Christ's Headship *compels* all who acknowledge him to enter into real and close relationships.

It also makes unmistakably clear the Roman Catholic claim to be the one visible, recognizable church established by Christ, the institution of salvation consisting of the hierarchy centering in the pope. Short of this admission there is no hope of reunion.

WHAT IS ADMIRABLE about this book is its irenic and loving spirit and the scholarly competence one expects of a Jesuit, although the scarcity of reference to contemporary Lutherans is conspicuous.

The only Lutheran, quoted with approval is Prof. Ernst Kinder (Muenster), who regards the Roman Catholic position as a catalyst to precipitate the basic issues as central today as in the days of the Reformation. The only Lutheran mentioned in the bibliography is K. E. Skydsgaard (*One in Christ,* Muhlenberg Press, 1957) and it is significant that not one of the authors under review really comes to grips with Skydsgaard's contention that the basic difference between New Testament Christianity and that of the hierarchy is in the understanding of grace in relation to justification.

On the one hand you have God in his graciousness in Word and sacrament, accepting the forgiven sinner altogether as his child with the full assurance of salvation (*See also* Philip Watson, *The Concept of Grace,* Muhlenberg, 1959.) On the other hand you have the church via the sacraments infusing powers of grace and in a quantitative way increasing goodness.

Here the real difference in the two kinds of piety is rooted. 1) You must first be good before you can do good. 2) You become good by doing good. Is there a higher perspective from which these views can be harmonized or are they irreconcilable?

THE NEXT TWO BOOKS are a sample of the dialogue that is only beginning to take place in the United States. Dr. Brown and Father

Weigel are equally competent and ecumenically concerned spokesmen of their respective churches. Dr. Brown lays down basic ground rules for a profitable dialogue, and gives a very discerning analysis of Protestant-Catholic tensions, past and present. He finds the fundamental cleavage in the problem of authority, the doctrine of papal infallibility, as evidenced by the promulgation of the dogma of the Assumption.

Father Weigel is very helpful in showing up both the weaknesses and the strength (with reservations, of course) of Protestantism, the emphasis on preaching rather than on the sacraments, the puritanic, repressive morality, the bewildering confusion in both morals and dogmas, lacking authoritative definition. For Protestants God is experienced in a nonconceptual way, the conceptual expression of this vague intellectual content to be performed by the believer in freedom, the only check on which is the biblical witness.

The Catholic, on the other hand, does not, except in the rare cases of the mystics, experience God directly. He is, rather, incorporated into the mystical body of Christ, the church in which, via its sacramental ministrations, the sinner is changed ontologically inwardly and totally. Here the central issue comes into focus.

THE NEXT VOLUME consists of articles and rebuttals reprinted from *Christianity and Crisis* from a variety of correspondents. They are not free of animus and show how much is at stake and how much needs to be done on both sides before there is real understanding and a basis for coexistence.

One of the prime sources of tension is the ambivalent attitude of the hierarchy in the denial of full religious freedom to non-Catholics in countries where the Roman Church has a majority (notably Spain, Colombia) and its temporary championing of freedom where Catholics are in the minority. While the official Roman "thesis" still is that error has no rights" and that, therefore, the church must deny certain freedoms when it has the power to do so, the position of Father John Courtney Murray, which makes a distinction between error which has no rights and *people in* error who do have rights, is finding increasing support and it is believed by some that Pope John XXIII has opened the door in that direction.

THE TWO BOOKS translated from the French show how differently the dialogue is being carried on in Europe, where the presence of a common foe (once the Nazis and now the Communists) has drawn those who admittedly serve the same Lord much closer together than in America. They are "separated," but "brothers" nevertheless. The issues discussed are not so much the practical ones as, for example, that of the Roman Catholic attitude toward birth control, but the really profound theological issues.

The first volume gives the printed report of an actual verbal dialogue, and suffers to some extent because the context is not always clear. It reveals how the Catholics have turned the tables on the Protestants and now lay claim to offer the very security which Luther was unable to find in the Roman Church. Both parties to the debate admit that if the infallibility of the pope were renounced the debate could start afresh from the Scriptures, but this is the very thing that will never be renounced.

The exchange of letters between Canon Cristiani and Pastor Jean Rilliet is the most moving of the books under review. It shows how two gifted, humble, devout servants of the same Lord may love each other and suffer because of their separation. As each expounds the phrases of the Creed they hold in common, one learns to appreciate these two different and ultimately irreconcilable ways of being a member of the one church of Jesus Christ.

This is a tragic situation, tragic because everything is at stake and yet there is no possibility of a solution, short of that "beyond tragedy," when faith shall turn to sight and we shall know even as we are known. How different Luther looks to a Catholic, not as a vulgar, fleshly minded peasant who left the church to marry—for this popular caricature has no place among reputable scholars—but as one who unfor-

tunately took a quite unspiritual view of total human depravity and loss of free will!

On this score there is great need for further clarification of Luther's real view.

WHAT THIS SAMPLING of the present growing Protestant-Catholic dialogue shows is the determination on both sides for better understanding and eventual reunion, without compromise of the truth as each sees it. An ecumenical movement that does not include Roman Catholics but is only a gathering of anti-Romans is obviously not ecumenical.

Roman Catholics state as their primary concern the concern for truth (hence the doctrine of papal infallibility) and they will not compromise their doctrine one iota. This should indeed serve as a catalyst to bring the conversation back to the central issues of the Reformation. It is very curious how Catholics have turned the tables on Protestants and now claim to offer exactly what the Reformation once offered. It is very telling that the chief of these is security in our insecure times.

To these are added Christian liberty under law as over against repressive moralism, Christian joy and hope as over against pessimistic morbidity, an appreciation of the goodness of creation as over against a deprecation of nature and human culture, appreciation of the community as over against selfish individual soul-nurture, the sanctity of sex and the family as over against sexual laxity, and this list could be extended.

WHAT IS NEEDED, therefore, is unquestionably a better understanding of the Reformation position, precisely on these issues. What is meant by Luther's insistence on the sole efficacy of the Word of God in which God himself is present and active and offers to man the greatest possible "security," without, however, giving him a false and idolatrous "certainty"?

If anything is obvious it is the fact that the infallibility of the church must also be believed in despite of the evidence, so that the greater objectivity is quite illusory. Nothing can be more objective than the presence of the living God, although "hidden" in the servant form.

More needs to be done also to clarify Luther's doctrine of total depravity and his denial of free will which does not deny the fallen man's capacity for a civil righteousness, while nevertheless seeing the total man affected by sin. This makes it impossible also to give priority to the intellect over the will or vice versa.

As the total man is under sin, so the total man needs to come under a new Lord if there is really to be Christian freedom. In the doctrine of justification, as Luther took it from St. Paul, there is the basis for both peace and joy. In a proper distinction between law and gospel there is the antidote to both antinomianism and a repressive code morality. In a proper understanding of the two kingdoms there is a basis for a co-operative relation between church and state.

The understanding of the way God has structured the world in love and set men down in the midst of interdependency and of the church as the fellowship of believers makes impossible an individualistic soul-nurture. What could be more impressive than Luther's restoration of the family and of sex to their proper place in God's creation!

Before we go looking elsewhere for supposedly greener pastures it might be a good idea to explore the real riches of our own heritage so badly abused and misunderstood today. Not everything Luther said need be definitive for us. The genius of Protestantism is precisely that it is not bound to any man-made theology, but subject only to the gospel itself.

Let that then always be the test: where the gospel to which the New Testament witnesses is most faithfully proclaimed. No hierarchy, as is quite evident from the church's history, can guarantee the faithful proclamation of that gospel, but this is something for which all must constantly wrestle in the confidence that God will not withhold his Holy Spirit.

Philadelphia MARTIN J. HEINECKEN

overseas

Theologian appeals to football hero. . . . Karl Barth thinks the angels laugh at him. . . .

GERMANY: Munster, Aug. 1. — WHAT happens when a nationally popular football hero gets a public letter from a theologian? Here in Germany the soccer champ, Uwe Seeler, was offered $250,000 to join an Italian football club. In *Christ und Welt* (the German *Christian Century*) appeared a letter addressed to him signed by the well-known Hamburg theologian Helmut Thielicke who packs every church in which he preaches:

"Very honorable dear Mr. Seeler. Probably you'll wonder a little at getting a letter from me. I don't write in my present official capacity, but as one who on the account of his profession has the task of reflecting on intellectual and ethical questions and who feels himself on good terms with the younger generation.

"Who wouldn't be electrified by the report that a foreign club has offered a million marks for our young and very much beloved sportsman? The imagination begins to somersault, but in the next moment raises the question: Where will it lead? You are much too good a sportsman and have too reliable a character not to have asked yourself the question whether this kind of practice isn't the ruin of sport, whether its idea and ethos wouldn't thereby be poisoned.

"I myself am most deeply concerned about the cynicism with which certain managers make especially able young men the object of their speculation and therewith corrode their inner development and leave them finally to bankrupt their lives.

"Up to now you've been an outstanding player and thereby an example to many of your age. I believe, you now face the question whether to use an even greater opportunity: to be an example to the youth of our people of integrity of mind and of the seriousness of sport. I don't write to retain you for German football. This question is not of immediate concern. I'm thinking only of the other side of the problem."

SPEAKING of theologians in the news, Karl Barth, probably the greatest living Protestant thinker, celebrated his 75th birthday in May. Writes the septuagenarian Barth about himself and his theological production:

"The angels laugh at old Karl. They laugh at him because he wants to capture the truth of God in a Dogmatics. They laugh at this, that volume is added to volume, each thicker than the last. Laughing, they say to one another: 'Look, here he comes with his little wagon full of dogmatics' . . . and they laugh at the people who write so much about Karl Barth instead of concerning themselves with the real business (*der Sache selbst*). Yes, the angels laugh."

IN THE OLD town of Luebeck, five of the seven church towers which distinguished the skyline were destroyed in World War II. Today, in consequence of the initiative of the Luebeck Tower Society, all these churches and towers have been restored, including the two towers of the great St. Mary's Church, where Dietrich Buxtehude once was organist in the days of Johann Sebastian Bach. All that is lacking now is the copper covering for the roofs.

The society hopes to have all its churches restored to their original brilliance exactly 20 years after the bombing.

About 3,500,000 Germans still live in East European lands. About 90,000 of them have applied for permission to resettle in Germany, 59 per cent in West Germany. —RICHARD I. KNUDSEN

letters to the editor

Gettysburg-Mt. Airy merger

SIR: As a member of the Gettysburg Board and its executive committee I have talked with the members of the Gettysburg faculty and that board on numerous occasions. Your impression that there is nothing but quiet determined opposition to (any) merger is incorrect. I don't often get into the position of a "Drew Pearson," but I will predict that if the Joint Committee on Merger, after due consideration, comes in with a recommendation for merger at the Gettysburg site, its recommendation will be approved by the Gettysburg Seminary Board at a special meeting within thirty days of the date of the committee's report.

Some of the Gettysburg Board members have a considered opinion that the large expenditure which would be required for the establishment of an entirely new home for the merged institution, whether at Philadelphia or anywhere else, could be used to much better advantage for the good of the Lutheran Church in America by making use of the location and existing facilities of Gettysburg Seminary, with additions, *and* the provision of additional endowment funds with the income of which outstanding churchmen of the United States and other countries of the free world could be brought to Gettysburg as lecturers—also to defray the cost of resident studies by graduate students at universities (plural) offering advanced training in the specialties of their choice.

FRANK A. GUNTHER

Washington, D. C.

Indian experiment fails

SIR: Pastor Ove in *The Lutheran* (July 26) asks: "Even if Congress does decide that the Apache may dispose of his property . . . where can he go when he has been legally relieved of his acres at a 'fair' price?"

There is an answer to this question, and it comes from the northern plains, the land of "allotted" Indian reservations, where Indians have been selling their land for 70 years. The northern plains are dotted with off-reservation Indian settlements, such as those in Rapid City, S. D.; Mandan, N. D., and Great Falls, Mont. It is to these "moccasin flats" that the Indian generally goes after he has sold his land.

The Indian settlement at Great Falls, "Hill 57," has been in existence since the early 1890s. Chippewa refugees from North Dakota have moved there along with non-treaty Indians, and Indians who sold their land.

Around 350 people now live in this settlement. The settlement has never produced a high school graduate. In June 1961 I checked on education and employment of 18 boys, age 16 to 21, then resident on the Hill. Of these, 17 had dropped out of school by the time they had reached the junior high level, and 15 of them were unemployed. The majority of family heads are on public assistance of some sort, and families who were church-going Christians on the reservation avoid the church in town. The 1960 pagan celebration drew twice as many participants as the 1957 celebration.

Here is assimilation running backwards. This 70-year experiment is an obvious failure. The failure cannot be blamed on federal paternalism and it is a warning to those who believe that the reservation Indian will have a brighter future if he is propelled into the industrial mainstream.

RICHARD A. CHARLES

Great Falls, Mont.

Doesn't like John Birchers

SIR: I read with interest the letters in *The Lutheran* (July 26) in defense of the John Birch Society. It seems to me that the essential purpose of this society is the advancement of a national policy based on isolation and self-interest.

The potent argument against the John Birch Society is that, on a political level, the best defense against the spread of communism is the well-being of the masses throughout the world, and on a theological level, the surest weapon in the fight against atheism is Christian love in action.

Philadelphia HENRY A. IRELAND, JR.

At left, Pastor Whetstone and Dr. Fife; at right, St. Andrew's church council members digging

St. Andrew's Breaks Ground for First Unit in Baltimore

By J. FRANK FIFE

BALTIMORE, MD. — Ground was broken uly 30 for the new first unit building of t. Andrew's Church, Baltimore. The Rev. . Leon Haines, synod director of missions, reached at the morning service, and Dr. . Frank Fife, Maryland Synod president, poke at the ground-breaking ceremony.

St. Andrew's house chapel built in 1954 as ruined by fire in January, 1960. The ongregation worshiped in a Methodist hapel until last April, then moved to the illendale Theater adjoining the church roperty. The Rev. Harold V. Whetstone ecame pastor last September, succeeding the ission developer, Paul F. Luebbe.

Family Camping Increases

FAMILY CAMPING is growing at Mar-Lu-idge, the Maryland Synod camp in the atoctin Mountains. Families from 24 con-egations attended two one-week camps.

A successful camp for the blind, first in aryland, was also held. It received wide ustrated coverage in newspapers of the ea. The youth camps for various age oups were filled to capacity.

There were also two congregational camps for a week each. They were Reformation Church, Washington, and the choir of St. Luke's Church, Silver Spring, Md.

THE REV. ROLAND A. RIES, synod director of parish education and youth work, will go to Germany Sept. 15 for three months of study under auspices of the Lutheran World Federation exchange program.

REPRESENTATIVES of four synods supporting the National Lutheran Home for the Aged, Washington, D. C., will meet Sept. 28 with members of the home board and representatives of the Board of Social Missions, to make plans for the institution's future. Contributing synods are Maryland, Central Pennsylvania, Virginia and West Virginia.

Sunday School Convention At Cumberland on Sept. 23

By WILSON P. ARD

HAGERSTOWN, MD. — The annual Sunday Church School Convention in the Western Conference will be held Sept. 23 at St. Paul's Church, Cumberland.

The theme is "Dimensions of a Church

Trinity Church Scouts John Maclary (center) and Jim Hingeley play—but gently!—with skunk held by Camp Sinoquipe's Ed Koogle

MD.: HAGERSTOWN . . .

School." Topics will be "The Breadth of Our Influence," "The Length of Our Contact," "The Depth of Our Teaching," and "The Height of Our Standards."

MORE THAN 625 interested leaders and teachers attended vacation church school workshops this year.

FAMILIES from more than 20 churches registered for family camp periods at Mar-Lu-Ridge, the synod's 300-acre camp and conference center in the Catoctin Mountains.

"HEAR YE" is the theme of the synodical Luther League convention scheduled at Gettysburg College Sept. 1-4.

LAYMEN of the synod will hold their 15th annual retreat Sept. 9-10 at Camp Nawakwa. Jack Oetgen, executive secretary of the United Lutheran Church Men, will speak.

TRINITY CHURCH, Hagerstown, will start a three-year catechetical instruction program beginning in October. Children in the 7th, 8th and 9th grades will receive this pre-confirmation training, in line with the Long-Range Program of Christian education now being prepared for the new Lutheran Church in America. Weekday church school for other grades will also be conducted.

Eisenhower Will Rededicate Confederate Burial Ground

GEN. DWIGHT D. EISENHOWER will officiate at the rededication of the little-known Confederate Cemetery in Hagerstown on Sept. 3. It was originally dedicated in 1877 after the remains of 2,500 Confederate war dead were re-buried there. The bodies, unclaimed and unidentified, had first been buried in scattered graves near the battlefields of Antietam and South Mountain.

Governors of ten Southern states are expected to take part in the ceremonies. Gen. U. S. Grant III will present a gold medallion to former President Eisenhower in recognition of his services from 1957 to 1961 as honorary chairman of the National Civil War Centennial Commission.

Knaus Chaplain at Hartwick

CHAPLAIN KNAUS

ONEONTA, N. Y. —The Rev. Earl T. Knaus, Jr., has been appointed chaplain of Hartwick College, it was announced by Dr. Frederick M. Binder, president.

Pastor Knaus has been for four years eastern regional secretary of the Division of College and University Work of the National Lutheran Council. He was previously campus pastor in Greater Pittsburgh, and executive director of the Lutheran Student Foundation of Western Pennsylvania.

He has the master of arts degree from the University of Pittsburgh. He was graduated from Dennison University and Philadelphia Seminary. After his ordination in 1948 he served as assistant pastor of First English Lutheran Church, Richmond, Va. In 1949 he went as mission developer to Petersburg, Va., and organized Our Redeemer Church there.

MINNESOTA

Church Library Workshop Held at Gustavus Adolphus

ST. PETER, MINN.—Dr. Mary Alice Jones, children's work director of the Methodist Church, and Dr. Gerhard Alexis, chairman of the Gustavus Adolphus College English department, were featured speakers at the Church Library Workshop held on the Gustavus campus June 23-24.

Dr. Jones said that children's religious books are often unreal or over-sentimental. She stressed the importance of selecting books with literary quality, fine workmanship, sound scholarship and good format.

Dr. Alexis said the modern church seems not to be at home in the world of letters, and the great writers of today usually ignore Christianity. But there is evidence, he said, that some present-day writers are beginning to use some kind of religious or moral framework in dealing with modern life.

Library work explained by Mrs. Jovan Brkic

Religion-Health Relationship Taught in Hospital Chaplain Course

Hospital dietician Angelina Felknor describes her duties to pastors

MINNEAPOLIS, MINN.—A six-week course hospital chaplaincy was conducted by Dr. avid Belgum, professor of pastoral theology Northwestern Seminary, under sponsorip of the Greater Minneapolis Council of nurches and the Institute of Pastoral Care. Eight pastors were enrolled as "student aplains." The course was given in Univery Hospitals, with aid of staff members.

Dr. Belgum said the lectures are designed to help each man understand the functions of the other members of the hospital health team — doctors, nurses, psychologists and social workers.

"This kind of course is right in line with the general trend of increased interest in the relationship between religion and health," he said.

Clarence F. Neun (right) of New York City welcomes Jack Oetgen, Dr. Alfred L. Beck and President Aubrey Mauney to convention

Last ULCM Convention

Church Men Express Concern for Fellows

United Lutheran Church Men stressed Christian social responsibility at their 23rd convention Aug. 1-3 at Wagner College.

Laymen everywhere were called upon "to accept and practice their calling in Christ by living and working responsibly under God with concern for the needs of their fellowmen." (see *The Lutheran,* Aug. 9)

Some 350 delegates and visitors came from all parts of the U.S. and Canada for this last ULCM convention. The new Lutheran Church in America, in which ULCA is merging next year, will have a new men's auxiliary with new programs and activities.

One of ULCM's greatest contributions to the church has been its King's Men Crusade to stimulate worship attendance.

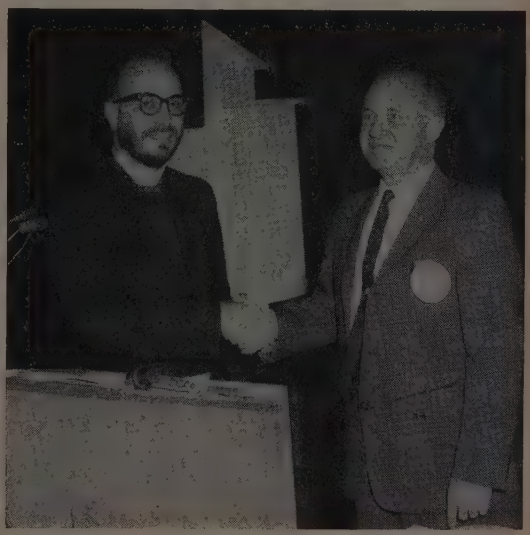
Dr. Andrew W. Cordier addresses ULCM banquet. From left: Jack Oetgen, Dr. Earl Freese, Dr. Franklin Clark Fry, Dr. Cordier, Mr. and Mrs. Aubrey Mauney and J. Russell Barley

Delegates and visitors enjoy informal fellowship hour on Wagner Campus. Many wives came along.

Officers Chosen

Aubrey Mauney was re-elected president; J. Russell Barley is first vice president; Eugene Kelchner, second vice president; Dr. Hans P. Reuenfels, third vice president.

Also elected: Dr. Earl Freese, secretary, and Richard H. Snell, treasurer; executive committee members: Pastor Charles Trunk, Pastor L. Yarger Seibert, Dr. Chauncey G. Bly, Leo F. Schwerin and J. J. Lentz.



Theologian G. W. Forell welcomed to podium by Mr. Mauney

Weagant Named Welfare Head

By JOHN E. COOPERRIDER

CHICAGO—Robert Weagant has been appointed executive director of the Illinois Lutheran Welfare Association. He succeeds R. A. Gustafson, who is retiring.

The association is a state-wide child welfare agency, serving 500 children and their parents each year. It represents 370 congregations affiliated with the United Lutheran Church and the American Lutheran Church. Headquarters are in Chicago, and there is a Springfield office.

Mr. Weagant has been the director of social services for the association. He is vice president and president-elect of the National Lutheran Social Welfare Conference.

Mr. Gustafson had been since 1943 executive director of the Lutheran Home Finding Society, one of the agencies merged into the Illinois Lutheran Welfare Association in March, 1960.

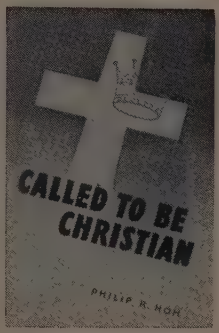
ROBERT WEAGANT

Mrs. Klee Is 100 . . . and Mrs. Bittinger Is a Year Older

MRS. LOUISE KLEE remembers when State Street in Binghamton, N. Y., was a canal! Mrs. Klee celebrated her 100th birthday on July 22. She joined Redeemer Lutheran Church in 1890, and was for years head of the Sunday school's primary department.

MRS. ELIZA BITTINGER (*below*), oldest member of First Lutheran Church, Plymouth, Ohio, is celebrating her 101st birthday on Aug. 26. She joined the church in 1889, and attended regularly until recently since she has been confined to her home.

New! CATECHETICAL COURSE . . .



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The pupil's Book includes two indexes: one is topical; the other refers the reader both to Bible passages associated with the text material and to hymns in the SERVICE BOOK and HYMNAL. This is done by means of handy marginal numbers.

The teacher's guide includes material that can be used to start discussions, illustrate points of faith and life, answer questions raised by pupils—all the material needed for planning effective class sessions. In addition, there are sections relating the material to special teenage characteristics, defining the unit objectives, and indicating what kind of experiences the pupils need in order to learn the material most effectively.

In addition to exploring Luther's Catechism thoroughly, this course deals with many other facets of the Christian faith important to Lutherans. The course is designed to prepare the pupil for confirmation. He is told to ask himself repeatedly as he studies: Does this apply to me? If it does, do I want to follow it? If I do, how will my life be changed?

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PENNSYLVANIA

Deaconess AIDS Reunite In Bethlehem, Philadelphia

By HENRY W. SNYDER, JR.

ALLENTOWN, PA. — A group of Lutheran AIDS held a reunion Aug. 5 at the Muhlenberg Medical Center, Bethlehem, and then traveled to Philadelphia, Sunday, Aug. 6, to visit the Philadelphia Motherhouse.

The AIDS, ranging in age from 21 to 60, are women who give a year of service without salary in a Lutheran parish or church agency, using personal skills wherever they are applicable to a church task.

In charge of the reunion were Sister Louise Burroughs, Medical Center administrator and director of the AIDS program and Sister Anna Ebert, directing deaconess of the Philadelphia Motherhouse.

Where Muhlenberg Ministered

LUTHERAN LAYMEN and pastors retrace the steps of Henry Muhlenberg July 29 i a pilgrimage to the Saucon Valley, sout of Bethlehem.

Members of the Pennsylvania Mini terium Historical Society heard Pastor Dan iel Latshaw, Attorney Henry L. Snyder, an historian Norman Schantz describe the earl beginnings of the "Blue Church" (St. Paul near Coopersburg), and the Dillingersvil Schoolhouse church. Muhlenberg ministere regularly at both places in his 18th centur visits to the "Saukon" area.

Dr. Gehr Honored at 90

A 90TH BIRTHDAY party for Dr. G. Fran lin Gehr, pastor-emeritus of Salem Churc Bethlehem, was given by the congregatio July 24. Dr. Gehr came to Salem Churc in 1920 from the presidency of the Pitt burgh Synod, and served until 1953.

He had previously served pastorates the midwest and did a great deal towa the financial undergirding of the Chicag Seminary. He is the only surviving memb of the committee that drafted the first co stitution for the United Lutheran Church America.

Salem Church presented him with a g purse at the party. Dr. Herman Schleife present pastor, extolled his broad vision a his wide interests in the life of the cor munity.

TRINITY CHURCH, Bangor, dedicated new $150,000 Christian education buildi Aug. 6. Dr. Claude Schick spoke at the ser ice, which inaugurated the use of new clas rooms, offices, and an assembly hall seati 300 persons.

ST. JOHN'S CHURCH, Allentown, has vot to spend $60,000 in renovating its Christi education building built in 1925. A portio of the second floor balcony will be r modeled as a classroom.

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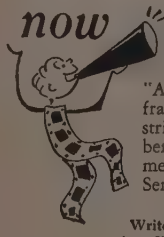

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Berwick Churches to Hold October Preaching Mission

By ROBERT E. PICKING

WILLIAMSPORT, PA.—"Let Every Member Worship" is the theme of the Berwick Lutheran "Preaching Mission" for fall 1961. Launching the event will be a youth rally on Saturday, Oct. 7. The mission will continue throughout the following week.

MEMBERS of St. Paul's Church, Numidia, Pa., dedicated a $50,000 Christian education building addition and fellowship hall on June 25. The speaker was the Rev. Martin L. Tozer, superintendent of Home Missions and Rural Church Work of the Central Pennsylvania Synod.

PLANS FOR enlarged facilities for church and church school were advanced when St. Peter's Church of the Salem Parish, Kreamer, Pa., purchased a lot adjacent to its present buildings. The six-room dwelling on the lot will be used to house the children's department of the school while building plans are completed.

Estate Planning Seminar Set For Women in Philadelphia

PHILADELPHIA—A Seminar in Estate Planning for Women will be held on four Wednesday mornings in October at the parish hall of Holy Communion Church, Chestnut St. near 21st, Philadelphia. It is sponsored by the United Lutheran Church Foundation with the co-operation of a Philadelphia area planning committee.

The purpose is to offer sound principles and practical instructions to women interested in preparing themselves to handle their financial affairs, now or in time of future need.

Bankers, attorneys, insurance and investment authorities will speak at the sessions, to be held from 10:30 A.M. to noon on Oct. 4, 11, 18 and 25. Topics have been selected in consultation with the Philadelphia Estate Planning Council.

Hymnal Workshop in York Sept. 18

YORK, PA.—A workshop on the hymnal portion of the *Service Book and Hymnal* will be held Sept. 18 at St. Matthew's Church, York. The leader will be Dexter N. Weikel, organist and choir director at Messiah Church, South Williamsport, Pa.

Choral Workshop for Central Penn

HARRISBURG, PA.—A Central Pennsylvania Synod choral workshop will be held Oct. 21 at Messiah Church, Harrisburg, from 10 A.M. to 4 P.M. Dr. Sigvart Steen, of Wagner College, will be the leader.

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Home for Aged Planned In West Penn Conference

GETTYSBURG, PA.—Planning has begun for a home for the aged in the West Pennsylvania Conference. The conference Lutheran Inner Mission's board of control, meeting in mid-June at First Church, Carlisle, directed a committee to make preliminary plans.

The committee will consult with synodical inner mission leaders for guidance. Infirmary care would be included in the facilities.

Dr. Harold W. Reisch, ULCA director of inner missions, spoke at the meeting.

Dr. Wilbur E. Tilberg, dean emeritus of Gettysburg College, has been added to the inner mission staff as co-ordinator of congregational services to older persons. He will assist pastors, church councils, social mission committees, and lay workers in developing effective programs of service to the aged.

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GEORGIA-ALABAMA

Luther League to Study Communism at Convention

By PAUL J. RENZ

ATLANTA, GA. — Luther Leaguers of the Georgia-Alabama Synod will meet Aug. 23-25 at Lutheridge, Arden, N. C. "Christ or Chaos" is the general theme.

Workshops on "Communism and Its Conflict with Christianity" will be led by Pastors Robert Carswell, of Birmingham; C. K. Derrick, Jr., of Albany; Curtis Derrick, of Savannah; Clarence Rhoda, of Sandy Springs; Joseph W. Holt, of Decatur, and John Roth, of Rossville.

James Landgrebe, of Atlanta, league president, will preside. The Rev. Richard M. Hollinger, of Columbus, Ga., is the synodical advisor. Bible study leaders will include Pastors William Eubanks, of Mobile; William Howell, of Forest Park; Paul R. Hafley and Joseph Griffin, of Savannah; William Bennett, of Thunderbolt, and William Martin, of Oglethorpe.

Little JCLU to Meet

SECOND MEETING of the Little JCLU, arranging for organization of the new Southeastern Synod of the Lutheran Church in America, will be held in Atlanta Aug. 29-30. Dr. Gerard D. Busch, president of the Kentucky-Tennessee Synod, is the convener, and the Rev. James R. Crumley, of Oak Ridge, Tenn., is secretary of the group. The new synod will include Alabama, Georgia, Mississippi and Tennessee.

APOSTLES' CHURCH, Atlanta, is in the last phase of its first unit building program. Pastor Clarence H. Rhoda reports pledges exceeding the $8,300 goal. Architect's plans are being completed, and the congregation hopes to break ground this fall.

CHRIST CHURCH, Cullman, Ala., success-

fully concluded its second year building fund appeal, reports Pastor Jack Warner, Jr. Construction of an addition to the church will begin early in 1962.

Dr. Renz Called to Ohio

DR. PAUL J. RENZ, pastor of Peachtree Road Church, Atlanta, has accepted a call effective Sept. 1 to Holy Trinity Church, Upper Arlington, Columbus, Ohio. During his eight years in Atlanta membership of the Peachtree Road congregation was more than tripled, and the second unit of the church plant was built.

Dr. Renz is serving a second term on the ULCA Board of Parish Education, and has served on numerous synod committees. He was a delegate to the ULCA convention in 1960. He has served as synodical correspondent for *The Lutheran* since 1954.

THE REV. PAUL O. HAMSHER, pastor of Faith Church, Birmingham, Ala., has accepted a call to be pastor of Our Saviour Church, Coatesville, Pa. Pastor Hamsher came to Birmingham as a mission developer and organized Faith Church in 1956.

ROBERT W. FREYERMUTH, 1960 graduate of Southern Seminary and a student at the University of Chicago during the past year, has been called by Advent Church, Doraville, Ga. He will be ordained Aug. 27 at his home church, Good Shepherd, Garden City, Ga.

PROF. RICHARD C. HOEFLER, of Southern Seminary, will be preaching missioner at Good Shepherd Church, College Park, Ga., Sept. 22-25.

Dr. Lund-Quist's Condition Reported Little Changed

NEW YORK—(NLC)—The condition of Dr. Carl E. Lund-Quist, former executive secretary of the Lutheran World Federation who suffered a severe stroke nine months ago, has not changed appreciably in recent months, it was learned here.

The internationally known churchman is residing with his sister, Mrs. Esther Engblom of Denver. She wrote to Dr. Paul C. Empie, National Lutheran Council executive director, that he "doesn't seem to show any improvement and seems to be more at a standstill, although some days he is more alert than other days."

Mrs. Engblom said Dr. Lund-Quist sustained a "light stroke" late in June but appears "to have rallied from it and is doing a little better now again."

The 52-year-old church executive suffered a severe stroke last Oct. 25, two months after resigning his post in Geneva, Switzerland, because of ill health. He was hospitalized and in "extremely critical" condition until January, when he regained strength and it was possible to move him to his sister's home.

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Puerto Rico Law Bans Political Use of Religious Symbols

By FRANCISCO MOLINA

SAN JUAN, P. R.—Bills prohibiting the use of religious symbols by political parties and requiring party registrations to be sworn before the local board of elections have been signed by Governor Muñoz of Puerto Rico.

The new laws come as an aftermath to last year's political activity of the Roman Catholic hierarchy through the Christian Action Party. (CAP's emblem was the rosary minus the cross; CAP's vote-catching motto—"put the cross on the rosary.")

A legislative investigation of CAP registration found much evidence of fraud (over 3,000 persons gave testimony; over 8,000 petitions were judged fraudulent by the Justice Department). The two legislators elected by CAP were ousted and their seats given to the Republican minority.

The Justice Department has filed a complaint containing 1,447 counts against Bayamón District Judge María Luisa Ramos in connection with last year's CAP registration drive. The complaint asks that she be removed.

A Roman Catholic weekly newspaper named *El Debate* (The Debate) has been founded in Puerto Rico. Sold at parochial schools and churches the paper claims wide circulation. Its salient line—attacks against the government.

CAP is registering anew.

Roman Catholics denied communion for voting Popular last November have been quietly readmitted to the fold.

Full-time Presidency Studied

FOLLOWING ACTION taken at the recent convention the executive committee of the Caribbean Synod has named a three-man committee headed by Treasurer Gilberto Graciani to study the matter of a full-time president. President Eduardo Roig has a parish. For the past year he has had an assistant.

Also following action of the recent convention the executive committee has determined that the members of the board of directors of the Virgin Islands Lutheran Welfare Society will be elected by the constituent congregations subject to confirmation by synod. The titles of ownership of the property of the Queen Louise Home for Children in St. Croix will be transferred to the Welfare Society.

THE BOARD OF AMERICAN MISSIONS has transferred property titles in Puerto Rico to practically all urban congregations.

Three ULC Pastors Attend School of Alcohol Studies

NEW HAVEN, CONN. — Three United Lutheran ministers were among the 315 students enrolled at the final session of the Yale Summer School of Alcohol Studies, under sponsorship of the ULCA Board of Social Missions.

They were the Rev. Harry Weber, of the Newberry College faculty; the Rev. George Koehler, of Frenchtown, N.J., and the Rev. Leslie Schultz, of Cincinnati, Ohio.

The Board of Social Missions assists representatives of synods to attend the school, in order to develop synodical programs dealing with alcoholism.

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DECEASED

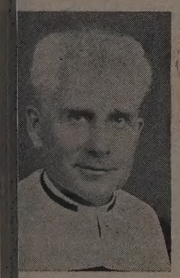
Continued from page 9

1938, but World War II came along be-re much could be done. After the war he unded an assembly center at Caux, Switzer-nd, and held the first of many meetings influential persons from all over the orld. Another MRA center was established Mackinac Island, Michigan.

Dr. Buchman was credited by his follow-s with a major role in the reconciliation France and Germany, of Japan and other untries of Southeast Asia, and of African aders. He received high honors from ance, West Germany, Japan, and Greece.

A memorial service for Dr. Buchman was ld Aug. 11 in the town hall at Freuden-dt, and then the body was flown to Allen-wn, Pa., where services were to be con-cted at St. John's Church.

DR. HARRY J. KREIDER, 65, Lutheran urch historian and pastor of St. James' Church in Ozone Park, Queens, N. Y., died Aug. 6.



DR. KREIDER

A graduate of Wagner College and Philadelphia Seminary, he was ordained in 1925. He received his M.A. degree from the University of Rochester and the Ph.D. from Columbia University. Wagner College con-red the doctor of divinity degree on him 1949.

Dr. Kreider was historian of the New rk and New England Synod since 1937. published seven volumes of historical rks for the church; an eighth is to be ued next spring. He went to the Nether-ds to recover the church records relating the earliest years of the Lutherans in New rk. He wrote historical articles for *The utheran* and other publications.

He was pastor of Resurrection Church, Rochester, from 1925 to 1931 when he was called to St. James' Church. In the latter congregation he pioneered with development of an audio-visual church school course. He was a former editor of the *Pulpit Digest*, a news periodical for pastors.

Surviving him are his wife, the former Dagmar Cederstrom; a son, Harry A.; a daughter, Dagmar, and two sisters.

Funeral service was conducted Aug. 8 at St. James' Church by Dr. Alfred L. Beck, synod president, and Dr. Edwin J. Grubb of Jersey City. Burial was in Long Island National Cemetery.

THE REV. JOSEPH C. KLINGENSMITH, 65, died July 31 in Greenville, Pa. He had just retired from the pastorate of St. John's Church, Mercer County, where he served from 1947.

Pastor Klingensmith was born at Delmont, Pa. He was graduated from Thiel College and Philadelphia Seminary, and was ordained in 1924. He served St. Paul's Church, Dubois, Pa., until 1947.

Surviving him are his wife, the former Sarah Elizabeth Heckert; a daughter, Mrs. Edwin Weiss, and a son, George.

Funeral service was conducted Aug. 3 at St. John's Church by Dr. William C. Hankey, president of the Pittsburgh Synod, and the Rev. J. Miles Walthour. Burial was in Shenango Valley Cemetery.

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In conclusion

On a warm August evening it's difficult to remember how high the snow was piled outside this window in January. But if we don't remember the past, we don't have perspective on the present and future.

For instance, about 1943 I heard Quentin Reynolds, a famous war correspondent, say that he had recently been in Russia and had asked some Russians what should be done with the Germans after the war. They replied, "Leave the Germans to us and we'll solve the problem."

The audience laughed and applauded. It was pleasant to think of the Germans being paid back severely for the destruction they had caused in many countries. The idea doesn't seem amusing in 1961.

Hatred and fear of the Germans shaped the postwar situation in eastern Europe. In 1947 I followed a long line of German prisoners of war being marched through Warsaw back to their camp at the end of a day's work. I watched the Polish people in the streets as they caught sight of these bedraggled men. Never had I seen such unvarnished hatred flare up spontaneously in so many faces.

Fear and hate are poor foundations on which to base national policy. But Czechoslovakia and Poland accepted Soviet domination after World War II because they feared the Germans. Even now they are afraid of the prospect of the two parts of Germany being put together again. The French and English, for the same reason, are unenthusiastic about Germany being reunited.

Fortunately the western allies did not let hate and fear determine their postwar policy toward the defeated enemies (in great contrast to policy after World War I). They abandoned their plans of inflicting heavy penalties on Germany. Perhaps never before was a conquered foe aided so vigorously by its conquerers in regaining economic strength after a great war.

Russians followed the old-fashioned policy of getting all they could out of their victory. They still have four divisions of their army in Hungary, two in Poland, 20 in East Germany, plus huge forces at home ready to move anywhere in Europe to hold their wartime gains.

The western allies have never consented to these results of Russian conquest, and will not be content until freedom is restored in nations that lost it in the '40s. The Russians say they intend to force a final settlement of the situation by the end of this year, and of course the situation centers around Berlin.

The policy of the western allies toward Germany has produced a surprising result. West Germany has formed close associations with other West European countries, so that there is now a real prospect that within 10 or 20 years there will be a United States of Europe. The frequent territorial wars of these nations may at last be ended.

Western Europe is growing in economic and political strength more rapidly than the Red countries. There can be strong hope that a favorable balance of power will be established eventually throughout the world if all of us can remain resolute and clear-headed. But we can't afford hatred or fear, either toward the Germans as in 1943 or the Russians in 1961. These destructive emotions are always irrelevant to the real situation and are the deadly enemies of peace.

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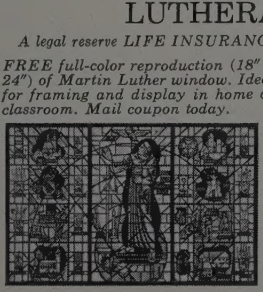

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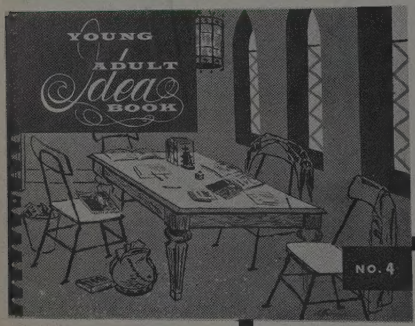

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